

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., Thursday, August 10, 1922.

New Series, Vol. XXIV, No. 28.

Pastors H. M. King of Jackson, and J. L. Boyd of Biloxi are swapping homes and pulpits during the month of August

Dr. Robt. G. Lee begins his work as pastor of First Church, New Orleans, on October 1st. He comes from South Carolina.

Maine Baptists are said to have increased their contributions to benevolence 400 per cent in six years.

The B. Y. P. U.'s of Texas are pledged to try to get 10,000 new subscribers to their state paper

Remember that September 3, is the day to bundle and ship clothes for Russia. Get them together and be ready.

The Home Board has plans for paying off their debt in two years, meanwhile keeping the regular work going on.

Pastor Powell returned from a good meeting last week at Clifton, Scott County. There were seven received for baptism.

Our brother, J. H. Winstead and wife of Ackerman have our profound sympathy in the loss of their seven months old baby.

Rev. C. L. Hargrove assisted Pastor C. B. Gurley in a good service at Glenns near Corinth. There were 16 professions of faith, five were baptized and one added by letter.

The Berean Handbook advertized by Rev. C. S. Wales is having a good sale and the money goes to a good cause. Bible students will find it profitable.

Pastor G. W. Nutt had R. L. Wallace with him in a helpful meeting at Branch. The people were edified though there were no additions to the church.

Pastor B. F. Odom and his church at Rocky Point, Leake County were assisted in a meeting by brother G. W. Nutt. There were eight additions to the church.

The July 27th number of the Baptist Message was the work of the Mansfield Baptist Church as a part of its evangelistic campaign. It is a credit to that progressive church.

Former Senator Frank S. White died at Birmingham, Ala., last week, aged 79. He was president of the Education Board of the Southern Baptist Convention

The Mayor of Denison, Texas, in a proclamation asked the business houses to close and urged the citizens to meet in the churches and pray that the conferences being held might result in a cessation of the strike

Brother J. M. Walker had another good tent meeting at Crossley's Cross Roads in Monroe

## WANTED

In preparation for the great Mississippi Baptist Centennial Celebration, to be held in Jackson, October 16-21, we want the following information NOW. Send to N. T. Tull, Jackson.

1. The name and location of every Baptist Church in Mississippi that is one hundred years old and over, with the name and address of some interested member with whom we may communicate.

2. The name and address of every Baptist preacher who is eighty years old and over.

3. The name and address of every Baptist layman or Baptist woman who is eighty years old and over.

County, July 10-10. There were seven professions of faith by people who will join New Prospect Church.

Rev. W. M. Fore succeeds Pastor Harvey Gray at Ripley, the latter going to the Seminary this fall. Brother Fore was a student at Mississippi College, later of Union University and a graduate of Forth Worth Seminary.

The Church at Hillsboro of which K. G. Nutt is pastor closed a fine meeting last week in which six were added to the church by baptism and two by letter. They had the help of Bro. Guy Winstead.

The Jordan River is to be dammed just below the Sea of Galilee and the current used to generate electricity for use all over Palestine. This is being done by enterprising Jews, at a cost of \$5,000,000.00.

Dr. B. P. Robertson of Senatobia proposes to give his series of talks on Palestine in week nights at any church desiring them, accepting a free will offering. He spent some time recently in and around Jerusalem and will be able to make the country very real to the hearers.

Are we better than they? The old Romans watched while men fought with beasts or with one another to the death. But how about the gaping crowd that witnesses a man cut to bits by the propeller of an airplane as he tries to pass from one plane to another?

Mormons claim that they are the only consistent evolutionists and the only scientific theologians, because they teach that God was once man like we are and by evolution became what he is now, and that man becomes God in the same way.

We are in receipt of a good speech delivered in Congress by Hon. B. G. Lowery on the Resto-

ration and maintenance of Gen. Lee's home at Arlington. You will find it interesting reading. send for a copy from the author.

Since Dr. T. W. Young became pastor at Corinth in April, there have been 57 additions to the church, most of them by baptism. Recently a man 72 years old and four grand children were baptized. He came up out of the water praising God.

Pastor R. A. Cooper baptized three and welcomed five by letter into Looxahoma Church, Tate County. But the spiritual results of the meeting are immeasurable. The congregations were good; the pastor preached except on sermon by Dr. B. P. Robertson.

Neshoba Church received four by baptism and two by letter in which Pastor R. L. Breland was assisted by Rev. Clyde Breland of Williams-town Ky. The church was greatly helped. Three hundred dollars was raised for Sunday School annex.

Pastor C. S. Thornton reports a good meeting at Center Hill Church (possibly in Smith County). He was assisted by C. S. Moulder. There were large congregations and thirteen joined the church. The church not only remembered the visiting preacher but raised \$81 for the pastor to send him to school.

A writer in "Unity" a liberal paper of Chicago says that the great weakness in the Northern Baptist Convention lies in the fact that the Convention adopted the New Testament as ultimate authority. Evidently he thinks that the New Testament is long out of date. The writer adds that the books of the New Testament form the basis for the contentions of the fundamentalists.

Pastor A. M. Nix reports a great revival at Belmont, in which 31 were added to the church, 22 of them by baptism. He was assisted by Rev. Fleetwood Ball of Lexington, Tenn., whom the pastor pronounces a great preacher. The same pastor had a fine meeting at Golden, in which there were 23 professions of faith and eleven additions.

Nearly half of the Christians in China can read and write. Of the other people only one in ten in China can read and write.

Dr. Crutcher of the Baptist Bible Institute assisted in a recent meeting at Kentwood, La., where there were 70 additions. Dr. Christian assisted at Hammond, where 20 joined the church.

Pastor S. W. Sproles at Rayville, La., had a good meeting in which he was assisted by Rev. J. R. Reynolds of West Monroe. The church is in better condition than at any time in its history, and called the pastor indefinitely. There were a number of additions and a great awakening. The pastor's son, John Sproles led the music well and Mrs. Myrtle Stodgill did good work at the piano.



## IN THE SUGAR BELT OF BRAZIL.

By J. F. Love, Corresponding Secretary

We have just completed the tour of churches in the evangelistic belt west of Bro. A. B. Christie. We had Bro. Christie as guide and companion, and Brother Joaquim Lessa, the native secretary of the Brazilian Convention was with us for much of the trip. The territory covered is in large part the sugar producing area of the states in Rio de Janeiro, with Campos as the chief business center. We give the itinerary of this tour of inspection and observation which was taken between the Convention in Rio and our departure for Pernambuco and the North Brazil Mission.

We left Rio de Janeiro and the delightful home of Bro. and Mrs. Shearer Friday night, June 30th., and spent the night at a native hotel in Niteroy, rising at 5 A. M. to catch train for Macahe. Between Niteroy and Macahe we passed through a territory in which we have fifteen Baptist churches and in which there is much evangelistic activity. The road is exceedingly rough and one finds himself slammed against the sides of the car until he wonders when he will get rid of his bruises. The road is narrow gauge and lacks much else besides to make it a first-class means of travel. We have been distinctly impressed with the way in which the railroad builders in Brazil have made a hit at the North American railroad equipment and have made it. I judge that they have endeavored to avoid complications in the matter of patents and have only so far in imitating the American railroad coach and Pullman car as they could and kept out of trouble. The points at which they have not finished their imitation are such as involve a good deal of inconvenience for the traveler, and the conditions are not bad enough to complain of. One can travel on these roads with sufficient comfort and speed if he has matters of such importance to attend to as to take his mind off his surroundings.

We had service at Macahe on Saturday night, with speeches by Bro. Christie, Secretary Lessa, and the writer. The Brazilian Baptists are not as nervous auditors as Southern Baptists. They are now passing through that period through which Southern Baptists passed in the days when one preacher preached and another "followed", except that the Brazilians can endure several of the "followers".

We went to bed at a native hotel about 10.30 and were up at 2:30 A. M. to catch train for Murundu, where we had breakfast at the native "hotel", spoke at 12 M. and were off for Moncao. We left the train about 6:30 and after an hour's ride, horse and mule-back through the mountains, we reached Moncao and entered into the service immediately, with a fine audience. Most pleasing welcome addresses were delivered by the pastor and representatives of the young people. One of these speeches was made by a little girl about five years of age, and could not be surpassed by any child in America. The sermon followed these addresses and there was evident the presence of the Spirit of God. This is one of several strong country churches, and there are evidences that pastor and people are getting a most excellent work. We were to bed at the pastor's home about 11 o'clock and up at 4:00, had coffee, mounted our horses and were off for the station and Campos, which we reached about 10:30 Sunday Morning. After having coffee with Mr. and Mrs. Bratcher, we went to the church and had service at 11:30. We then had a real Kentucky dinner with the Brachers and were off at 3:30 for Padus, where we arrived at 8 o'clock and went immediately to the church for the closing service of the day.

The next morning we were up before day and off again for Ernesto Machado. Here we had service at 12 M. and left at 3:30 for Aperibe. We arrived in time for the night service, with an audience which filled the house. The night was spent in the hospitable home of the pastor, and again we were up before day and off for the return trip to Niteroy and Rio. We leave tomorrow by boat for Pernambuco and a tour of the North Brazil Mission.

The above is a mere schedule of an itinerary which we hope may prove profitable both to the churches visited and the writer in the work which he is doing. A long article could be written about the country through which we passed, the customs which we observed, the churches visited, interesting personalities met, and, above all, the courtesies bestowed by the gracious people who compose the churches and into whose homes we went.

The churches visited are all self-supporting and have built their own houses of worship without the help of the Foreign Mission Board. Some of them are already self-propagating and doing a fine evangelistic work. In the territory there are ten self-supporting schools, conducted by individual churches. These are extending the influences of the churches into the homes of the community and giving opportunity for teaching and propagating our Christian faith. It is a beautiful sight to see these bright-faced pupils in school uniforms, seated before you in groups of 50 to 100, in the church building; and when one has the privilege of seeing some of these make profession of faith in Christ under the broken appeal which a foreigner can make, he takes courage for the cause of Christ in this sunny land.

On this journey there were more than thirty professions of faith, one of these being that of a woman who had not before been to one of our Baptist services, and I think had never heard an evangelistic sermon before. We met one man on the trip who said he was converted before he had ever heard the Gospel. Perhaps he had learned enough of the truth through the Roman Catholic Church to awaken his hunger for a personal knowledge of the Saviour, and found his way to Him through the fog of superstition in which that Church has enveloped the land.

The trip took us up the coast country of the state of Rio de Janeiro and back through the center, and to, and in proximity near more than fifty Baptist churches. On the trip we saw the jail in which Bro. Ginsburg was confined some years ago. We shall long remember the pastors of these churches, and shall find it easier to pray for them in the future than in the past. We were greatly impressed that the missionaries of the Southern Baptist Convention in Brazil have keyed their work to the right pitch. The pastors seem sound in the faith, evangelistic, and anxious to lead their churches in missionary activity. The hospitality of Brazilian Baptists, many of whom are wretchedly poor in this world's goods, is something to enrich the soul of a missionary secretary. May the Lord make these brief visits to the homes of his saints a lasting benediction. Their thoughtfulness and beautiful courtesy can not be surpassed by anything we have seen anywhere in all our travels. In some respects it strongly reminds us of the hospitality which one meets in the country districts of our beloved Southland. We should like to see the type of it revived in our city churches at home.

We are indebted to Bro. Christie and Secretary Lessa for their kindness and help in making it possible for us to make approach to the brethren and sisters and to the unsaved. These brief days were rich in fellowship and deepened our interest in the evangelization of Brazil.

Returning from North Brazil we shall make further visits in the South Brazil Mission before going to Argentine.

Notice the list of associations published in this week's Record. If you find any mistake, let us know.

## CHINESE ARMIES GET RELIGION.

By Rev. Carleton Lacy.

Secretary China Agency of the American Bible Society.

Sun Yat-sen has run away. He grabbed a gunboat or two, sent a few machine-gun volleys at the inoffensive Canton riverfront, and departed for regions unknown. Chen Chung-ming is again in charge of the "Southern Capital". Chen is the general who, as governor of Kwantung, put through the reform measures that made Sun once more popular in America. Chen did the work; Sun got the glory.

Now Sun has gone and Chen has declared in favor of the new Peking government. The chances are bright for a reunited China under Li Yuan-hung, supported by Generals Wu Pei-fu in the north and Chen Chung-ming in the south.

What has all this to do with the Chinese armies getting religion? Just this. By coincidence or otherwise, the most effective fighting units in China today are certain divisions under these two generals—divisions that have almost literally been eating up the scriptures. A few weeks ago Chang Tso-lin was reported to be holding an impregnable position in the western hills near Peking. Feng Yu-hsiang, the Christian Governor of Shensi led his little army out of remote Sianfu, hurled it against Chang's Fengtien troops, and drove the invader back to Manchuria, begging terms of peace.

While that was taking place a missionary from Sianfu came to my office to pay for \$475 worth of Bibles, Testaments and gospels, and to order another big consignment. He said that almost every soldier in Feng's army carries a Testament and the officers nearly all own leather bound Bibles. More than that, they have set a style for the people of the city, who on every hand are buying the book that has made an army not only tolerable, but decent, likable.

A passenger on a train recently was rather startled to hear two well dressed gentlemen break forth into song, and more so when he recognized the tune and found that they were singing a Christian hymn. They were officers in General Feng's army, the division that "won the war" for Wu Pei-fu. A hymnbook and a Bible were their traveling companions on the train.

Down South it was much the same. The Christians of Canton decided that the city needed a moral clean-up. The gambling joints and lotteries were notorious. The churches had good sense enough to try for government cooperation in the campaign. Governor Chen's government was prudent enough to capitalize public opinion. Result: the churches agitated, the government acted, and American newspapers gave Sun Yat-sen the credit. Then followed the purity-campaign in similar fashion. The clean-up was not so complete, but noteworthy nevertheless. The Christian forces achieved with the aid of a good governor, and Dr. Sun wore the feather.

While this was going on the Christians decided to carry their welfare work into the barracks. This was undertaken in a most friendly spirit. To top off the churches and a school of blind boys contributed \$122.00, the Bible Societies cut prices, and with the cooperation of the YMCA 1500 New Testaments were presented to the men of one of these brigades before they broke camp. Again we do not know what the little books had to do with it; but Chen Chung-ming's troops are now in control at Canton, and order has been restored since the hasty departure of Sun Yat-sen.

"Soldier" used to be a synonym for "Sinner" of the worst sort; everyone hated the troops and dreaded their coming. Since the Bibles have gone into the camps and the armies began to get religion things have been better. If Li Yuan-hung succeeds in holding the country together and in establishing order from Peking to Canton, he and all China will owe much to Generals Wu and Chen and their Bible-reading armies.



SERIES OF SERMONS BY BEN COX ON BIBLE  
REVIVALS

Number 4

"The Revival Under Asa."

Read 2 Chron. 15.

The revival under Asa, was in a way, different from the others that we have studied about together. The revival in Egypt, the revival in the times of the Judges, the revival under Samuel and came after a period of decline, but the revival under Asa followed a period of reformation and prosperity.

During the two reigns preceeding Asa's the worship of Jehovan had given place to the worship of idols. Asa, the king, started a reform immediately upon ascending the throne. They had a season of quiet, then prosperity, and then Ethiopia came against Asa with an army of one-million. In those days that was a great army, and in comparison with the U. S. standing army now it is a great one, for if I am correctly informed, we have now only about 125,000 in the standing army with 12,000 officers. A large number of officers so as to be in good shape for immediate mobilization if it should be necessary.

Ethiopia came with one-million and Asa had only a half million with which to meet them. What shall he do? Asa's course is a wise one, for we read in 2 Chron. 14:11, that "Asa cried unto the Lord his God and said Lord, it is nothing with thee to help whether with many or with them that have no power. Help us, O Lord, our God, for we rest on thee, and in thy name we go against this multitude. O Lord, thou are our God. Let not man prevail against thee." O, to realize the power of crying unto God! Elijah a man of like passions as we are, prayed and it rained not for the space of three and a half years. He prayed again and the heavens were opened. So to speak, God handed Elijah the key to lock the heavens and to open them up again. Daniel cried unto the Lord and the lions could not eat him when he was thrown into the den. The three captives refused to bow to the image on the Plain of Dura and cried unto the Lord, and the fire could burn nothing except the bonds that bound them. If you really live the prayer life, the fires of persecution can burn only that which you will be better off without. George Mueller cried unto the Lord, and was able to support thousands of orphans without ever having to take a collection.

Asa's prayer is a very striking one. He realizes that God can save whether by many or by those who have no power. Do we believe this? And yet Asa went with his half million. He said "We rest on thee", and yet he went with his half million. God said to Gideon "I will give you the victory", and yet he chose to win that victory through 300 special selected men who knew how to watch and pray. James says "Show me your faith without your works, and I will show you my faith by my works." Asa reminded God in his prayer that if the Ethiopians conquered it would be against God more than against him, so in answer to prayer the Lord smote his enemies and he will smite your enemies and mine if we really cry unto him as Asa did.

Then Azariah the prophet comes with an encouraging message, and there is further reform. Reform so glorious and so thorough that Asa takes the idols away from his own mother. It is usually the opposite. The mother getting the idols away from the son, but here is a son taking idols away from his mother." The hoary head is a crown of glory if it be found in the way of righteousness."

Although in the other revivals we notice that the Lord's people come back to God through trouble, we see here in this revival under Asa that it is not always necessary for us to be in trouble to come back to God. It is usually so, it is true, but God can work always and God wants to work always. There is only one hindrance and that is unbelief. We read that the Children of Israel entered not in because of unbelief. We read that Jesus marvelled because of their unbelief. We read that he could do no mighty works in certain places because of their unbelief.

Asa and the others were encouraged by the past. So may we be. It is well for us to pray the prayer of the Psalmist "Thou hast been our help. Leave us not, neither forsake us, O God of our salvation." The old-fashioned hymn comes in well here:

"O, God, our help in ages past, our hope for years to come,  
Our shelter from the stormy blast, and our eternal home."

Yes, they were encouraged by looking back. So may we be. There were 16 revivals between Moses and Nehemiah, and all these before Pentecost. If they could be encouraged by looking back, how much more may we? A great revival in England caused Jonathan Edwards and his people to go forward, and you know the results. A great revival in the United States in '57 brought about one in Ireland and Wales in '59. Many have looked back to the recent Welsh revival and have been stimulated by looking back to go forward, and in looking back on these revivals we shall find, as a general thing, they were brought about through the deeper spiritual life and living that had come to individual Christians. Are we willing to pay the price? The price of surrender?

Oh, the bitter pain and sorrow that a time could ever be,

When I proudly said to Jesus "All of self, and none of thee."

Day by day his tender mercy, healing, helping, full and free,

Brought me lower, while I whispered "Less of self, and more of thee."

Higher than the highest heavens, deeper than the deepest sea,

Lord, thy love at last has conquered —None of self, and all of thee."

Are we willing to pay the price of service? To serve when and where and how he pleases? To say "I'll go where you want me to go, dear Lord, I'll be what you want me to be?" Are we willing to serve with love and yet with sternness, if necessary? Like Isaiah to have the message "Comfort ye, comfort ye my people," and also "Cry aloud—spare not?" To cry with love and sternness against idolatry—even against the idolatry of a mother, if necessary? Whatever separates us from God is our idol. May all of us say, from our hearts:

"Do I love thee, O my Lord, behold my heart and see,  
And tear each cursed idol out that dares to rival thee."

THE CHRISTIAN CONCEPTION OF  
EDUCATION

By President Rufus W. Weaver.

Education is a process the object of which is to direct aright all human thinking. Its realm includes two fields: One of fact, the other of appreciation.

When education is limited solely to the realm of fact it takes the form of imparting information. When education includes the realm of appreciation, then the knowledge of facts, whatever may be their kind or character, is so imparted to the student as to make surer for him the meaning of the universe and to reveal more clearly to him the conviction that every duty must be performed because he lives in a moral universe over which there ever reigns a holy and righteous God.

The peril of science in the field of education is not so much in its theories as in its tendency to exclude everything except the physical facts under consideration. True education seeks to develop in the student the purpose to use all the knowledge which he has acquired regarding the facts of life so as to express more fully and more perfectly his appreciation of all that is true, beautiful and good; for out of his appreciations are the issues of life. The culture of true and holy appreciations is far more important than the mere acquisition of collected and systematized facts.

The school which is free to encourage and to develop the appreciation of that which is best in

life is the school where the truest education can be secured. The institution which gives preeminence to the appreciation of Jesus Christ as revealed in the New Testament and which is able to inspire students to think in harmony with His divine mind, provides for the next generation the men and the women who are destined to become "the salt of the earth" and "the light of the world."

## EVOLUTION FOUNDED ON INFIDELITY.

Let's take a Biblical view of evolution. Gen. 2 & 7 teaches that the Lord God formed or made man out of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul.

Evolutionists would have us believe that our ancestors were monkeys, and in the course of time the monkey began to change and develop into something more and more like humanity, until finally he (the monkey) became a human being that was called man, that the Lord God formed, as referred to in the above reference.

Now the evolutionists ought to tell us at what time in this changing process that the Lord thought it the proper time to call this changing animal man, that is referred to in the above scripture.

Also, we learn in Genesis that the Lord God took a rib from the man whom he had created and made the woman. Now, is this the making of the woman to be taken in a literal sense? If so, it means what it says, that He actually took a rib from man and made the woman, and cannot be construed in any way to show that the woman developed from a monkey. And if the above is not to be understood in its literal sense, but should be figuratively understood, it is the duty of the Evolutionists to tell us what it means in a figurative sense, to take a rib and make the woman, for any intelligent man is at a loss to understand anything from the Scriptural lesson of making the woman out of the rib of man, except what it says, and that is that He, the Lord, made woman from or out of the rib just as it says, and of course kills the idea of theistic evolution.

In the next place we want to say, without the least fear of successful contradiction, that it was sometime between the creation as recorded in Genesis and the flood, that the changing monkey developed into a human being (if such a change developed) from the fact that there were men and their wives who entered the Ark; so the changing monkey had developed into humanity at the coming of the flood, and the flood was less than two thousand years after the creation, and the flood came something near twenty-three hundred years before Christ, and since the coming of Christ nearly two thousand years have passed, making it something over four thousand years since the flood. Now here is something that the Evolutionists ought to explain to us: If down to the flood, which was less than two thousand years after the creation, there had been in this length of time such an improvement on the changing monkey that he had developed into humanity, why it is that after more than four thousand years have transpired since the flood and still the monkey exists, with as much monkey, and as long a tail as he ever had? Mr. Evolutionist tell us why man has not developed from the monkey since the flood, as well as before, and after this changing process of the monkey into humanity? How is it that the monkey still exists? In the next place, I do not see how we can conceive of such an idea as theistic evolution, from the fact that evolution in any form is to deny or question the truthfulness of the creation as taught in Genesis, and to question or disbelieve the Bible, is to virtually deny or disbelieve the Author. In the next place, I want to say if I had children to educate I would not send them to any professor or school teacher who had such a reputation as to have monkey ancestors.

Respectfully submitted,

R. A. BECKENRIDGE

Meridian, Miss.



**The Baptist Record**  
 BAPTIST BOARD JACKSON, MISS.  
 Phone 2131.  
 \$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT  
 JACKSON, MISSISSIPPI  
 BY THE  
**MISSISSIPPI BAPTIST CONVENTION BOARD.**

R. B. GUNTER, Cor Secy.  
 LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list.

Obituary notices, whether direct, or in the form of resolutions, 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL

### THE LAMB SLAIN.

No. 1

For long we have wished that somebody who had the time would study well the Book of Revelation, the last book in the Bible with the one purpose of learning and teaching to others the lessons found in the various titles applied to the Lord Jesus. This suggestion shall find a welcome and response in somebody's mind we shall have accomplished a good purpose. Until some comes up with the fruit of his labors in this field, we wish simply to start the study by a few observations on one title which is over and over again given the Lord Jesus in this Revelation of John. Perhaps he is spoken of as "The Lamb" more often than any other way. There are not much less than a dozen relationships in which he is thus spoken of in his wonderful book of mystery. Each one of them is worthy a separate study. But for lack of time and space we put most of them together in this article.

Of course on the basis of all the rest and interpreting all the rest is the idea of sacrifice for sin, the Lamb Slain. This lies at the basis and beginning of the Christian religion. It is this that puts it in a class by itself, and distinguishes it from all other religions. The Old Testament and the New Testament each other; neither is complete without the other; each is necessary to the other. The system of sacrifice instituted by Moses and preserved by the priests and Levites was the heart of the Old Testament revelation. The lamb was the ordinary victim which was sacrificed for the sins of the people. If a man had sinned he was commanded to bring a lamb, young and without blemish every morning and every evening the lamb was offered on the altar. So on the sabbath and all feast days. No man could approach God without the blood of a lamb as a means of taking away his sin. Without the shedding of blood there is no remission of sin.

At the very opening of the New Dispensation, John the Baptist summed up his ministry concerning Jesus in the words, "Behold the Lamb of God that takes away the sin of the world." Isaiah had prepared the way for this by his testimony. He was brought as a lamb to the slaughter." But it is about this name in Revelation that we are now concerned. John says he saw "In the midst of the throne and of the four living creatures and in the midst of the elders, a lamb standing as though it had been slain." Many other aspects of Jesus and his work will come to light in the study of Revelation, but they are all based on the primary conception of the lamb, namely a sacrifice for sin. There is no honor that can be paid him that does not take this into first consideration. The test of the true religion is

its acknowledgement of the sacrificial work of Jesus Christ. Anything that ignores this work of his proclaims itself false and futile. Our experience with Christ and of Christ begins at the cross. He does not deal with us except he first deals with our sins. And our sins cannot be dealt with on any other basis than the atonement through his blood. If we walk in the light as he is in the light, he and we have fellowship one with another and the blood of Jesus Christ his son cleanseth from all sin. John in the beginning of Revelation breaks forth into rapturous praise of him: "Unto him that loved us and loosed us from our sins by his blood, and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and dominion forever and ever. Amen." The myriads of angels around while not sharing personally in his redemption, still rejoice in singing, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." And "every created thing" joins in the refrain: "Unto him that sitteth on the throne and unto the Lamb, be the blessing and the honor and the glory and the dominion forever and ever."

### THE LAMB ENTHRONED.

No. 2

It may be seen at first almost a contradiction and an impossibility to speak of a lamb on a throne. And yet that is the Christian conception of life, God's idea of right, and God's method of dominion. In this it is utterly at variance with the conception of men. These ideas come often in contrast and into conflict. When Jesus told Peter he was going up to Jerusalem to suffer many things and be put to death, Peter tried to prevent him, saying "Be it far from the Lord." But Jesus said thou mindest not the things of God, but the things of men. God's idea is the way to victory and dominion is through suffering and sacrifice. Man's idea is quite different.

Paul was thoroughly converted to Jesus' conception, as every true Christian is. He came to where he could say from the depth of his soul, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which I am crucified to the world and the world to me." Again he says, "I have been crucified with Christ and it is no longer I that live but Christ liveth in me." This is not only the Christ life, it is the victorious life, the way to victory. In this Jesus set the example for Paul says of him, "He counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross. Wherefore God highly exalted him and gave him a name which is above every name. This is according to the prophecy of him in Isaiah which said: "He hath put him to grief; when thou shalt make his soul an offering for sin, he shall prolong his days. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong."

But back to the book of Revelation: "And I beheld and lo, in the midst of the throne, and of the four living creatures, and in the midst of the Elders stood a Lamb as it had been slain, having seven horns and seven eyes." A few verses below we are told that "They fell down before the Lamb offering the prayers of the saints. The seven horns and the seven eyes are the power and wisdom resulting from the fulness of the Holy Spirit. In the last chapter of Revelation we are told that the river of the water of life proceeds out of the throne of God and of the Lamb. Whatever of life there is in a Christian is the result of the enthronement of Jesus Christ the Lamb of God in the heart. He who made the offering for our sins becomes the supply of life to us; the supply and source of life because he is the atonement for our sins.

It is still true that because of the suffering of death he was crowned with glory and honor. It is still true if we suffer with him we shall be

glorified with him, Rom. 8:17. It is the law of life that if we would be great we must become servants; if we would be greatest, we must become slaves. It was no exceptional proposition that Jesus made to James and John when they asked to be given places at his right hand, he made another: Are ye able to drink of the cup that I drink and to be baptized with the baptism that I am baptized. Not only in the religion of Jesus, but in the kingdom of God, which is the final and everlasting kingdom the throne is occupied by the lamb, the meek, the unselfish, the sacrificial spirit. Other ideas and conceptions will vanish by and by. But the lamb is on the throne forever and ever. The way of the cross is the way to the throne.

### THAT DENATURED GOSPEL.

Brother J. E. Heath has something to say on this subject in this week's issue of the Record. Having read that you will read this brief reply. Brother Heath objects to the efforts on the part of a preacher to straighten out the bad places in the lives of the church members. He thinks God will do that without the preacher bothering himself about it. To this we have three brief words in reply.

The first is that the Lord doesn't do it without our preaching and effort but by our preaching and effort. The Lord uses means in the sanctification of believers. The means are his Spirit and his word faithfully preached and obeyed. This is a matter of common and constant experience and observation. Every preacher knows this and everybody else knows it for without that there would never be any need of preaching except to the unconverted.

The second word in answer is, that this method is the one used in the New Testament. All the books of the New Testament were written to Christians. They were written to help them to be better Christians, to help them to get rid of sin, to urge them to put it away from their lives. Some of them needed it mighty bad for Paul had to say to them, "Let him that stole steal no more." He urged them to quit lying and polluting their mouths with filthy speech. He urged them to put to death their members which were on earth such as fornication and all uncleanness. Jesus said, "If a branch bears fruit, the Father purgeth it that it may bear more fruit. What our people need is to be taught that fellowship with Christ is utterly in consistent with an unclean life, and to live with Christ, to walk with him requires as well as makes possible a righteous life.

The third thing we wish to say is that the doctrine which Brother Heath seems to teach it just another kind of hardshellism. The genuine article of hardshell does not believe in preaching to sinners, for he says if God wants to save anybody he will do it without our help. This new kind of hardshellism would spend all its time preaching to sinners the doctrine of salvation by grace, but would not allow you to preach to people who are saved, because if God is the one who saves them by grace, he doesn't need any of our help in preaching righteousness to them for he will make them righteous without our help. But what God commands us to do is to preach to both of them and God will work through his word to produce righteousness by faith, both the imputed righteousness and the imparted righteousness. Salvation according to the New Testament is (Lk. 1:74, 75) "to grant unto us that we being delivered out of the hand of our enemies should serve him without fear, in holiness and righteousness before him all our days."

Dr. R. B. Gunter assisted pastor D. J. Miley in a good meeting at Union Church, Smith County. The church is in a fine community and the pastor is deservedly held in honor. There were 6 additions by baptism, among them a Methodist and a Presbyterian. The meeting seemed just beginning when the time came to close on Thursday.



Madison County Association meets at Camden eleven miles east of Pickens.

Dr. H. E. Dana and Singer Joe Canzoneri are available for meeting from 11th Sunday in August to September 1st.

Pastor L. S. Gardner had brother T. W. Green with him in a meeting at Goodwater, Simpson County, last week. There were 19 additions to the church, fifteen by baptism and four by letter.

Dr. G. H. Crutcher writes to express his approval of the Editorial on "A Denatured Gospel." Doubtless most people who are out holding meetings this summer are finding the results of such preaching confronting their work.

A new device for measuring the depth of the ocean is said to be now in use. The principle on which it works is the length of time it takes for an echo to reach the surface from the bottom.

The presiding bishop of the Episcopal Church has been saying ugly things about prohibition. Now he has concluded that he will retire from the office of presiding bishop and go home to quiet shades.

President Harding is said to be much gratified that he secured from the railroad owners and the strikers the recognition of the authority of the railroad labor board. Maybe he can get them now to recognize the authority of the supreme court and the other departments of government.

Pastor Spencer telephoned us the other night and asked how many we had that night at prayer meeting. When he heard the number he said, Well we had just twice as many as that." He combines it with a Bible study and the people are interested.

Dr. Ben Cox assisted Pastor I. N. Penick in a meeting at Alamo, Tenn., in which 23 were added to the church, sixteen of them by baptism. An impressive sight was the baptism of a gray-haired mother and her two daughters. Dr. Cox preached twice on the street and twice in the court house, once to men and once to women on sex purity. The church will probably carry to conclusion an unfinished building. The people were wonderfully helped and many joined the noonday prayer league of Central Church.

The Literary Digest took a "straw vote" on the prohibition question. The Secretary of the Anti-Saloon League advised people to have nothing to do with it. There was nothing to keep people who believe in whiskey from printing as many ballots as they wished and marking them by the thousand and returning them so.

Miss Elizabeth Kethley is at home on furlough after several years of service in China. She is resting with her mother and aunt, Miss Lackey in Jackson. It is good to have her back for a while and we hope for her a happy sojourn and growing strength. She has been a faithful missionary and for a part of the time a patient sufferer.

The New York World tells of the organization of which Mr. Edward C. Miller is president whose purpose is to combat the papacy in this country. It is the Evangelical Protestant Society and is composed of members of various churches who are willing to oppose the political ambitions and intrigues of the Roman Hierarchy, which is regarded as a political organization. It is claimed that in New York the officials are chosen from Catholics out of all proportion to their numbers. The new society will oppose the Knights of Columbus, the Jesuits and Tammany

Hall; also the sending of an ambassador from Washington to the Vatican. They stand for separation of church and state, the upholding of the public schools and for the Towner-Sterling Education Bible; also for enforcing the 18th Amendment and for friendship between England and America.

Secretary J. W. Bruner has offered his resignation to the Baptist Mission Board of New Mexico and a special meeting is called for the last of August to take action on it. He has done a magnificent work and thinks he is entitled to take up other forms of service. Also the editor of the Baptist New Mexican offered his resignation to be considered at the same meeting. We shall miss the work of Editor Wm. Park and wish for him fruitful service in whatever field he chooses.

Rev. R. H. Holcomb, in the Baptist Message says that the Home Board in its recent meeting in Atlanta by a majority vote passed the following resolution: "Upon approval of titles by council of the hospital site tendered in New Orleans, the New Orleans hospital committee is hereby instructed to accept same for this Board in compliance with instructions from the Southern Baptist Convention." This seems to put to rest the question raised by the Biblical Recorder as to the attitude of the Board to the instructions of the Convention.

Dr. C. C. Brown for many years pastor at Sumter, S. C., wrote just before his death, an article on his prayer meeting experience. He said he had for twenty years a good prayer meeting, never allowing it to run over 45 minutes. The Baptist Courier reports him thus:

"I never lectured at my prayer meeting. I never delivered a series of talks on the same subject, taking time tonight to explain that I talked about at the last meeting. The services closed on the minute. I knew what scripture I would use, and hence no time was lost in looking through my Bible to find something to read. To me the whole thing was fixed up like a fire company, and we moved off at full speed from the very jump, nor was there a pause or a killing delay during the service. I called on my brethren to pray, but never asked them to talk.

It was here I broke in my boys. I never called upon a young fellow to pray without preparing him by writing out for him a three-minute prayer. After a month or so, I'd write a second prayer, and by the end of the year the boy was ready to answer whenever I called upon him. I called on a visiting pastor to pray, but rarely ever asked one to talk. I knew that but few preachers could make a talk ten or twelve minutes long, and I did not want my established rule broken up—a forty-five minute service.

I have said nothing about your preparation in prayer. I take it for granted that you always get your own heart ready for the meeting. If you are a preacher and still do not prepare your heart for the prayer meeting service, it may be best for you to stay at home. You are surely not fit to be the leader.

#### MISSISSIPPI BAPTIST CENTENNIAL CELEBRATION.

Since this is the year in which we are to celebrate the centennial anniversary of the organization of our State Convention work, it is fitting that we should give under the direction of the historical section of our Library Department some sketches of Mississippi Baptist History. We will therefore give in this department during the coming weeks some articles bearing on the early history of the Baptist cause in Mississippi.

The facts given below were arranged in the order here given by Rev. T. C. Schilling in his "Abstract History of the Mississippi Baptist

Association." taken from the "History of Mississippi Baptists," by Leavell and Bailey.

#### FIRST BAPTIST SETTLEMENT IN MISSISSIPPI.

"The revolt of the American colonies from British rule, together with England's complications with France gave Spain an opportunity to seize from England all the territory along the Mississippi from New Orleans up to and including the Natchez country in 1779, and in 1783, the King of England ceded the whole of West Florida (including Mississippi) to the King of Spain; and thus our commonwealth, then territory, passed under Spanish rule, and at the same time the King of England recognized the independence of the United States of America.

"As soon as Spanish rule was established in the Natchez country, Roman Catholicism was declared to be the only allowable religion in the land. The hand of persecution was then raised against every one who dared to dissent from Romanism.

"About the year 1743 there lived in Dinwiddie County, near Petersburg, Virginia, a newly-married couple of Welsh descent, by the name of William and Phoebe Jones. Mr. Jones soon after died, leaving a widow and an only son, by the name of John. Within a few years of the death of her husband, Mrs. Jones married the man who will hereafter be known in these sketches as Richard Curtis, senior, by which marriage they had five sons and three daughters. After the marriage of Mrs. Jones to Mr. Curtis, we have no very satisfactory knowledge of the family for about thirty years. In the meantime, John Jones, the son of Mrs. Curtis by her first marriage, had grown up to manhood, and on the 28th day of June, 1768, had married Miss Anna Brown, daughter of Abraham Brown. At the breaking out of the Revolutionary war, the family was found in South Carolina, on the great Pedee river, near the mouth of Black river, and about sixty miles from Charleston. At the Declaration of Independence John Jones ardently espoused the cause of the Revolutionists served three campaigns against the British and Tories, under the indomitable warrior, Captain, afterwards general, Francis Marion, and was in several battles, including the siege of Charleston. His stepfather and half brothers doubtless took part in the war, but precisely what their services were cannot now be ascertained. By the close of 1779, Mr. Jones and Messrs. Curtis the stepfather and half brothers, had rendered themselves so obnoxious to their Tory neighbors by their devotion to the Colonial cause that they found their situation not only vexatious, but perilous. In the meantime, several of the leading members of the family had embraced religion and joined the Baptist church, among whom were John Jones, William, Benjamin and Richard Curtis, and their wives, John Courtney who had married Hannah Curtis, and John Stampley, who had married Phoebe Curtis, daughters of Richard Curtis, senior. We may safely presume that the elder Richard Curtis and his wife were also members of the same church, but of this we have no certain knowledge. Richard Curtis, junior, was at the time of which we write a licensed preacher. While the family were constantly annoyed and imperiled by the horrors of the war at their very doors, their property nearly exhausted, and but little prospects of better days near at hand and having heard much said about the salubrious climate, rich land, exhaustless range and abundance of game in the far-off "Natchez Country," and being oppressed in mind, as well as in their outward circumstances, they determined to seek a peaceful home far to the westward, quite beyond the vexations and dangers of the bloody war still in progress throughout the United Colonies. Accordingly, early in the spring of 1780,



# SHALL BAPTISTS SUPERVISE THEIR CHURCH MUSIC?

During the recent Song Leaders Conference held at the Bible Institute the statement was made that, taken by and large, the average grade of music offered by our churches is far below what it should be. By selecting churches that have music that is really worth while and accomplishing that for which music is intended, it is easy to prove the truth of this statement. No one can challenge the fact that for the time consumed and the importance and influence upon a given service, no church begins to give music the consideration and supervision it deserves. There is gross neglect here when compared with the other agencies of the church.

No one doubts the importance of the musical ministry of the church. Yet it is a subject about which we have heard of glittering generalities, oratorical "hot air" and less of constructive suggestion and practical application than any other line of endeavor.

Why should we turn to the worldly musician, who sees only the artistic, knows practically nothing of spiritual values and, in the main, is governed by selfish interest and pride, for our musical leadership?

Why do we allow our young people to get near, by, if not all, of their musical inspiration and instruction apart from that realm wherein is to be found the greatest, most exalted and inspiring musical expression, viz., in sacred song?

Our churches are rightly beginning to appreciate the value of trained leadership in the various phases of their work and we have set ourselves to the educational task such leadership demands. We have fine inspirational and well trained leaders in BYPU, Sunday School, Missionary and Womans work. These leaders are multiplying themselves many fold by "Methods of Methods", conferences, summer assemblies, conventions and local conferences, and in the production of the necessary literature.

Most of our leaders have as the heads of their musical departments leaders who, professedly at least, are sympathetically inclined to aid the church by contributing to the musical services. However, we do not suggest that most of these are governed chiefly by artistic ideals and seldom, if ever, make a study of hymnology and church music or consider the utilitarian use of sacred song.

How many of us really sense the relative values of hymn singing, of the gospel song, of congregational singing, of the choir, the sermon and the other elements that go to make up public worship?

If the song is as important as we love to assert and if the standard is lower than it should be why do we not set ourselves to the task of raising that standard by adopting a constructive program and appointing the proper leadership? Leaders are being developed and the standards are advancing but at a very slow pace.

The Baptist Bible Institute and the Fort Worth Seminary have each set themselves to the task of training leaders, but the best they can reach only a comparatively small number and, as the churches are dependent upon local, voluntary, leadership that cannot afford the time nor the expense necessary to take courses at these institutions, some other plan must be followed, in addition to these opportunities, if we are adequately to cover the field and render the service that is needed.

Why not have a broad, wide department of denominationally directed and supported? Let it begin in a small way by selecting a leader who has vision, a teacher and a successful musician. Let him hold song leaders conferences, calling in the local leaders, give lectures upon hymnology and church musical problems and start a campaign that will eventually lead to higher standards and give to the music of our churches that dignity and inspiration it deserves.

Such a leader would not be the conventional "evangelistic singer." He will not be the advance agent of some musical publications nor the teach-

er of a ten day singing school.

He, or, they, for the force should soon be augmented, would attend assemblies, go to the colleges and other centers and present plans and methods for improving the music in church and Sunday School; hold district gatherings of pastors and song leaders; attend schools of methods, and the need and demand for his services would at once exceed his ability to meet.

There is to-day great demand for men who can take the musical leadership of individual churches and for trained and efficient evangelistic song leaders who can help pastors to hold their own meetings. Such leaders need to be discovered, encouraged and sent to the schools for proper training and in this field alone the "Secretary of Sacred Music" could multiply himself many fold and more than repay the initial outlay for expense.

Such a leader, or leaders, could by means of the press and through conferences organize the musical forces of a local church, giving aid and direction, help to plan new churches so as to avoid the usual "choir loft blotch", give advice in the purchasing of new church organs and in many other ways give intelligent and impartial, unbiased, aid and advice in meeting the many musical problems the churches have to face.

It is sincerely hoped that our church leaders may catch the vision and that our State Secretaries give this matter earnest and prayerful consideration. Is it a new idea under the sun? Then why shall not Southern Baptists be pioneers?

## WOMAN SUFFRAGE.

Some one said that his objection to woman suffrage was that women had already suffered enough. Of course he said it in a humorous vein. To me it is both a vital and serious matter. I have thought a good deal about it. It is a new situation to the people of the South. I am not thinking only of the new political situation woman suffrage has produced. I am wondering whether it is right, especially the contention by the leading suffragettes that women should be admitted to all the rights and privileges of men in all matters whatsoever. I am not sure whether the plea is based upon the idea that God intended that both should be on an equality in all things. Possibly they have not thought about the matter in the light of biblical teaching. It may be the outcome of the spirit of the age, rather than a study of the subject from a Bible standpoint.

I want to study the matter briefly from a Bible standpoint, rather than from a political standpoint, or the standpoint of expediency. Did God in the beginning intend that man and woman should be equal in all things? If so why did He say to the woman thy desire shall be to thy husband and he shall rule over thee. Gen. 3:16. In I Tim. 2:12-14. "I suffer not a woman to usurp authority over the man." Then the reason follows: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." And again in another place Paul says, in speaking of Christ and the church: "For the husband is the head of the wife, even as Christ is the head of the church. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." Does this sound like God intended that man and woman should be on a parity in every thing, civil, religious social and every thing else? Then follows an admonition to husbands: "Husbands love your wives, even as Christ also loved the church and gave himself for it." There it is. But the modern woman is inclined to ridicule this teaching of the apostle and poke fun at him and say he wrote that because he was an old bachelor. Paul was God's man, specially chosen of God to speak His will. And that he might know the divine will, God gave him the special endowment of inspiration. If what Paul said in this place can be scouted and cast aside, then every thing he said can be treated in the same way and

all the Bible can be ignored.

God is wiser than man. He knew what was best for the sexes and what was best for the world. For us to change the divine order is to ignore divine authority. It is no discredit to woman to remain in the place where God has put her. God is a being of adaptation. He has adapted every thing to its place. He has a sphere for man and a sphere for woman. Each will do best in the sphere where God has placed them. Only in that way can they glorify God, and fulfill the mission assigned to them.

May I say, that as I see it in God's word, the two greatest missions of woman in this world is to bear children and make a home. No woman who is unwilling to make a home, and create a suitable atmosphere in which children should be brought up, should have children to rear. And every woman who is willing to be a home-maker in its best sense, both she and the home would be better for having children. With the coming of political suffrage to woman comes a menace to the homes. There is already evidences of disintegration in American homes, since the mothers have become too busy about other things to look after the home. With the additional rights and duties and consequent ambitions that woman suffrage has brought to women, the further disintegration of American homes is bound to follow as a logical sequence. Then what? The disintegration of society, and a loss of interest in the activities of the churches. At present the prayer-meetings are made up mostly by the pastor and women. The greater part of the teaching in the Sunday Schools is done by women. Most of the religious social work is done by them. But when the time comes that the women will go side by side with the men in all the activities of life, both political and commercial life, then the home and the church must suffer proportionately to their absolute equality in all things political and otherwise. When that comes to pass, then what becomes of the line of distinction between the sexes. Will the men take the wearing dresses, or the women to wearing trousers, or is it possible that both will be discarded and the bathing suit substituted?

I suspect I am somewhat foggy in my ideas about things, but I would rather be counted foggy and be right, than to be accounted an up-to-date fellow and be wrong. There is no past with God. He is eternal. He saw the end from the beginning. He knew what would be best for all time, and the principles and laws that He laid down for the government of the human race have not gone out of date. They are as eternal as God himself. When we ignore the express teachings of God's book, we are nearing the breakers. May we willing to occupy the place in which God has placed us.

W. I. HARGIS.

P. S. Since writing the above, the following, found in one of the popular magazines, has fallen under my eye. The heroine of the story brings herself to believe that she does not owe very much to her husband, at least not as much as she does to her brother; and having made up her mind to turn him down, she is made to say, "Paul would have her silent, though silence was criminal. 'Back Woman' the savage Jewish convert would have snarled at her, so hateful to him was her sex. A woman was nothing without her husband." She then takes a fling at Solomon, and at Ruth for being loyal to her dead husband's mother. Farther on in the story she is made to use the following language, again referring to Paul; "All the preachments would be against her; the preachment of the fanatical raggedbearded Paul &c." This shows with what irreverence the word of God is treated by people who do not wish to live within the limitations prescribed by Almighty God. When we reject God he will reject us. To reject His word is to reject Him.

W. I. H



"A DENATURED GOSPEL" (Answered.)

The Editorial in "The Baptist Record" of July 27th headed "A Denatured Gospel", shows conclusively that in the Baptist denomination there are two separate, distinct theories being taught, and believed what at their base (Christ the foundation) are the same; but widen out, and in the end are as different, and as far apart, as the east is from the west. —There is no use to try to smuggle these differences, but lay them open, and bare before the readers of "The Baptist Record" and let them take the word of God, and use it for authority to settle this issue. It is needless for me to say, that I do not agree with the editor; For the readers of the "Record" know that I belong to the minority, who are teaching the denatured gospel. But let me stop right here and state, that I consider Dr. P. I. Lipsey one of the fairest minded, democratic minded men I ever knew. He is a man who believes in fair play. He is not little, and narrow but possesses a brain that is broad and liberal. He has abundantly proven this by giving space in his columns to those who oppose him in theory; even when he believed in so doing that their teachings were hindering the progress of God's Kingdom. I admire him so much for that. Truth would always find its way if all our editors were like Dr. Lipsey: broad enough not to be afraid of discussion. And while I differ with him, I love him; and I expect to treat him in all I say with the same spirit in which he has treated others. I will be as brief as possible in stating my position. Dr. Lipsey is laboring under the conviction that the cause of so much sin among church members is due to the kind of gospel they are being taught. That can not be true.

Read his editorial closely, and study it, and you can see the inconsistency of it. He starts out boldly advocating the doctrine that our Lord Jesus Christ had a double mission; 1st. in saving sinners from the condemnation of sin. 2nd. Saving believers from the power and dominion of sin. Thus freeing them from the control of sin. But before his pen had time to dry, we find him laboring to do himself, the very thing that he had just claimed Christ came to do. Admitting that it had not been done; and that the most of the time of preachers are taken up in trying to "straighten out the kinks" in Christians. Can't you see the inconsistency of that? If one of the missions of Christ was that of saving his people from committing sin, then Dr. Lipsey would have Christ failing in one of His missions. And he would have preachers trying to do what he had already claimed that Christ came to do himself. That is inconsistency. Christ does not try to do things. He "DID" all He came to do. This "straightening out the kinks" in the lives of God's people is a gradual process that each individual believer must solve for himself, by the grace of God and the Love of God shed abroad in his heart by the Holy Spirit. He should strive against sin, because he knows that he is living in the body of unredeemed flesh that will never be perfect until gloriously resurrected or changed in the twinkling of an eye at the second coming of our Lord. Now then, Dr. Lipsey knows that all believers are born of God; and are new creatures; and that there is no power in earth, in hell, or in heaven that can separate a child of God from his relationship with God. Then how can he consistently believe that Christ saves His people from committing sin, and at the same time acknowledge and admit that the churches are full of Christians who need the "kinks straightened out". The trouble with Dr. Lipsey is that his great zeal, for the godly living of God's people, which is absolutely necessary for the advancement of God's Kingdom, causes him to overlook the plain teachings of God's word, and makes him afraid to preach the plain, naked, truth of the gospel, afraid that some of God's children will take the advantage of their freedom and use it for the satisfying of the lust of the flesh; unless they are also taught, that they must live above

sin to prove to God that they are believers in Christ.

It is absurd to claim to believe that the teachings of Eternal Security in Christ would cause a believer to revel in sin. How could a man believe that the Love of God bestowed upon a man in redeeming his soul from hell and making him sure that he is safe forever would cause him to be such an ingrate that he would revel and delight in the slime pits of sin.

It's inconsistency.

J. E. HEATH

THREE IMPORTANT DATES.

On September 17, 1922 the Sunday School Lesson will be a discussion of the Stewardship of Money, based upon the third chapter of Malachi. There should be a southwide effort made on that day to enlist a large number of new tithers. Will not State Leaders provide literature, including stewardship pledges, for all the Sunday Schools? This day of education should be utilized to the greatest advantage possible in the interest of the Stewardship Campaign.

OCTOBER.

The Conservation Commission has designated October as Stewardship Month and is requesting all the pastors of the South to preach a sermon on Stewardship during October, preferably the first Sunday, using as a text second Corinthians 9:8. They are also urged to conduct classes in the study of Stewardship during this month and to make special effort to enlist all the laymen possible in this study. "The Deacon's Daughter" by McConnell has been suggested as a very attractive discussion for laymen; the Sunday School Board proposes to make a special price on this book for use in these classes. Other good study books are "Stewardship and Missions" by Cook, "Studies in Stewardship" by Leavell, and "Trusteeship" by Stephenson.

At the close of Stewardship Month, as the result of this educational work, many additional members should sign the Stewardship pledge.

LOYALTY WEEK.

The third important date is "Loyalty Week," November 26 to December 3; these are the closing days of Reenforcement Month when it is hoped that many new pledges may be secured to the 75 Million Fund. After securing a pledge to this fund, why not give this contributor an opportunity to sign a stewardship pledge? The educational work that prepared the way for the first is also fine preparation for the second and there is no conflict but complete harmony in these two pledges; besides, when a person has performed one worthy act, he is in fine spirit to take another equally worthy step.

J. T. Henderson, General Sec.

Knoxville, Tenn

BAPTIST BUNDLE DAY.

Baptist Bundle Day For Europe is one of the slogans for the summer. Early in September societies and individuals will kindly begin to ship their bundles to Brooklyn. None should be shipped as early in September as possible. The "good ship" will sail from Brooklyn the latter part of September so it will be fine if all the bundles arrive in good time. The articles needed are: knitted garments; stout warm suits; simple cotton dresses; underwear; stockings; sensible shoes with low heels and broad toes; hats that will not be injured by baling; yarn for knitting; leather which cobblers can make into shoes; cloth for dresses, suits, underwear and bedding; and clothes for babies and for all ages above babyhood. Second-hand clothing as well as new clothing and new goods for clothing are urgently needed but do not, of course, send soiled underwear, flimsy lingerie, fancy shoes or anything which will not be of real service. A prayer is offered that many who read this notice will search at once through

their own trunks and closets and will gather together every possible help to this urgent appeal. At once they should also write to the state W. M. U. headquarters (see address on page 2) for the shipping tags. Then it is hoped that they will get the pastors and the Sunday school leaders interested so that SEPTEMBER 3 will be BAPTIST BUNDLE DAY FOR EUROPE in hundreds of southern Baptist churches. If the appeal is tenderly put the boys and girls will gladly come with their bundles. Then on Monday at the society meeting definite plans could be made for the packing and shipment of the supplies to Brooklyn. To the faithful Marthas, who will do the packing the following suggestions are offered: sort carefully, make a careful list of all articles, pack solidly in bundles and wrap securely in burlap. Mark plainly on the package the return address of the society or church which sends it and be sure to prepay the express charges to Brooklyn. Carefully attach the shipping tag. Write at once to your state W. M. U. headquarters if additional shipping tags are needed. After the bundles have all been shipped to Brooklyn, send an itemized list of the articles and their estimated value to your state W. M. U. headquarters. At the May meeting in Jacksonville Dr. Love said that this clothing was more needed for the coming winter than any which the Union had previously collected and that it was highly important that it reach the needy before the winter sets in. Therefore, September has been chosen as the month for shipment and SEPTEMBER 3 is urged as BAPTIST BUNDLE DAY.

—Royal Service.

"THE SPIRIT OF PRAYER"

Our Father who art in Heaven, Jehovah God!  
God that was, that is, that ever more shall be.  
Creator of the earth and the vast expanse of sea.  
Hallowed be thy name, thro'out eternity.  
We worship Thee.

Thy Kingdom come, oh Living God!  
Thro'out our land, like snow wind-driven.  
Thy will be done here, as it is done in Heaven;  
Thy will be done in the hearts of men,  
Till Christ shall come again.

Forgive us our sins, Oh Merciful God!  
As we forgive our brother sinner.  
Help each to be an effective soul winner.  
Remove every grudge, replace it with love,  
Till we meet above.

Give us this day, our daily bread, Oh Jehovah God!  
Thou who dost the ravens feed;  
Thou who dost clothe the lily weed;  
Thou who knowest before we ask, our need.  
Save us from Greed.

Lead us not into temptation, Oh protecting God!  
Forbid that we should be tempted beyond that which we are able to bear.  
Deliver us from the Evil One, The Tempter's Snare.  
Let us rest 'neath the shadow of thy wings in thy loving care.  
Our trials share.

For thine is all power and glory, Oh Majestic God!  
Beside whom there is no other,  
That bids us love our erring brother,  
Respect and honor our father and mother,  
We refuse to bow to another.

Forever and forever, Oh Eternal God!  
Thou reignest and rulest in love.  
No discord shall mar the harmony above.  
Again for thy Son's sake, deliver us from sin.  
Amen.

By (Mrs.) Ina Andrews Langston.



## OUR STAFF OFFICERS

OTHER MEMBERS EXECUTIVE BOARD

## SEALS AND CERTIFICATES.

SUGGESTED PROGRAM FOR WMU ASSOCIATIONAL MEETING

FROM MISS MALLORY.

July 29, 1922.

(To be continued.)



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### PERKINSTON B. Y. P. U.

A little less than a year ago we organized a B. Y. P. U. in this church which is a Landmark church. It has grown in leaps and bounds. They had never worked in a B. Y. P. U. before and for this reason it attracted the attention of other churches both Landmark and Convention. Today we have the best Union in this section of the state. Not only is it doing B. Y. P. U. work but it has taken a stand against the lawless element found in the community.

The people of our community are commending the Union for what it was doing, for its stand against Sunday bathing, bootlegging, immorality and other evils. The letter also contained five dollars to be used in the good work it was doing. We were surprised, yet our eyes have been opened. We realize as did Paul of old that we are surrounded by a multitude of witnesses.

Yours for the Master's work,  
J. C. WELLS.

### A FEW NEW ONES JUST REPORTED.

Senatobia reports three new Unions a Junior a Senior for the younger seniors and a senior for the older seniors.

Clarksdale reports a new Junior Union with Mrs. E. N. Seymore as Leader.

Inverness reports both Junior and Intermediate unions. Helen O'Neal reporting for the Juniors gives the following list of officers. Leader Miss Renna Bradley, Pres. Dorothy Sandage, Vice. Pres. Mary Cattlelette, Sec. Treas. Helen O'Neal. They began with eleven members and 100% in the point of Systematic and proportionate giving.

The Goodwater church, Mehan RFD reports a new Intermediate Union. The senior union of that church has been operating for some time and for recent months without the aid of pastor or their former good leader, and in addition to continuing to do good work have organized this new union. Miss Ruth Allen one of the seniors was elected as Leader of this new intermediate union.

Miss M. Bass of Shelby reports a new Senior Union for their church.

Dr. J. C. Greenoe who has just closed a successful meeting at Fannin reports the organization of a BYPU there during the meeting. Dr. Greenoe always believes in putting the new converts right into a Training Service and so organizes a BYPU whenever he holds a meeting in a church that has no union.

A letter from Celeste Neelly tells of a dandy BYPU at Anding. A small church in a small town but a membership in the BYPU of 35 with nearly 100% in attendance and Bible reading.

15th AVE. BYPU MERIDIAN ENJOYS A WEEK OF CAMP LIFE.

Our BYPU camp which we had last

week at Point, Miss., was rather a jumped up affair but we were all delightfully surprised with the result.

There were at least thirty of our BYPU members with us all of the time and some who couldn't be with us all the time, came for a day or so, also the boys and girls who worked in town were brought out for the night by some of the older members of our church and others came for them the next morning to bring them back to Meridian to their work.

The time at Camp was very advantageously spent, and greatly resembled the summer Assemblies. Had a regular program, 6:30, breakfast was called and devotions lead by some member of our camp, then came clean up hour, a study period of thirty minutes, after which our pastor taught the Study Course book, "Training in Christian Service." A large percent of our camp stood examinations on this book though some of them had already studied the book, consequently did not take the examination, though they studied the book over along with the others. After the Study Course we had a rest period or play time, that is all did with the exception of a few who assisted the cook in preparing the next meal. The early part of the afternoon was devoted to another rest period, followed by another study class. The rest of the afternoon was spent in any way we chose provided we did not leave the camp unchaperoned, or at least without permission.

In the evening the boys built a huge bon fire thus lighting up the whole camp grounds, we played games, gave yells and sang songs until the night bell was rang at ten thirty.

This camp was planned and carried out by our BYPU and with every little expense, costing the individuals only three dollars and fifty cents a piece, and the guests were charged thirty cents a meal. This charging the guests was deemed by the committee necessary because of the large number of church members not engaged in BYPU work and some other of our friends who came out. For at some meals we served as many as seventy five people.

Our camp was such a wonderful success, and was carried out with such order and congeniality, we thought perhaps it would be nice to recommend to other BYPU's. We feel that it has helped us in every way and it certainly has helped us socially because we learned to know each other so much better and therefore we all like each other better and we hope that this true spirit of friendship will help us in the future co-operation. Tell all of the BYPU's if they should happen to go camping to be sure and carry their pastor with them and find out what a good comrad he is for the young people.

Our BYPU has decided to make the "Horse Shoe" camp an annual affair for every summer.

The Fifteenth Avenue St. BYPU.  
Merle Brunson, President.  
By Rita Brunson Cor. Sec.

### BATON ROUGE, LA.

The resignation of Dr. W. A. McComb, as pastor of the 1st Baptist Church, became effective August 1st. He was pastor in Baton Rouge nearly five years. During that time the 1st Church increased her membership over 800 and organized two mission churches which are now self supporting. The First Church during that time built and paid for a handsome brick meeting house at a cost of \$75,000. 125% of the present membership have joined the church under his leadership.

At present Dr. McComb is conducting a Parish wide evangelistic campaign at Dubach, La. in which many are being saved and added to the Baptist churches of the Parish.

He will supply the First Baptist Church of N. Y. City the last two Sundays in August and will be located in Shreveport, La. after September 1, where he will be connected with the conservation committee of the 75 Million Campaign.

### MACEDONIA.

Our meeting at Macedonia church in Simpson county began on Saturday before the fourth Sunday in July and continued till Thursday before the fifth Sunday. Brother Posey, the pastor at Durant did the preaching. He magnifies the word of God. His messages were delivered with great earnestness and were very forceful and pleased our people very much. Ten were united to the church, the gospel of Mark was read by a large number during the meeting and a number agreed to read the New Testament thru. This is a splendid country church. They have one of the best Sunday

Schools I know of any where in a country church. During the meeting three very fine brethren were ordained as deacons. This is the third year for the writer to be pastor of this church. They know how to treat a pastor and are willing to follow his leadership.

B. E. PHILLIPS.

### TANGIPAHOA.

Our meeting began on the 4th Sunday in July and continued through Friday, by special request of the church our pastor J. G. Gilmore of Osyka did the preaching, and it goes without saying that it was well done in a fearless and God loving manner.

Three precious souls were born into the Kingdom and the church greatly revived.

The church presented Bro. Gilmore with a handsome purse to show our appreciation of him. Both pastor and people went away happy, and resolved to do more for the upbuilding of the Master's Kingdom.

### A MEMBER.

"Would you like to take a nice long walk?" she asked.

"Why I'd love to," replied the young man called joyously.

"Well, don't let me detain you," she said sweetly.

### School Desks

Opera Chairs.  
Folding Chairs.  
Kindergarten Chairs.  
School Supplies.  
Clocks, etc.



SOUTHERN DESK CO., Hickory, N. C.

## CLARKE MEMORIAL COLLEGE

### DENOMINATIONAL AND CO-EDUCATIONAL

A junior college with superior advantages. Note the following:

No other junior college in the state has so many men on its faculty.

No other junior college in the State has as members of its faculty so many with master's degrees.

No other junior college in the State offers so extensive a course in Bible and religious training.

Our work is fully recognized by all the higher institutions of the State.

We are a member of the State Association of Colleges.

Our high school work is fully accredited.

Special attention is given to the health and physical education of our students—all the college sports under the direction and oversight of a competent athletic director who is a member of the faculty.

Superior advantages in music, expression and commercial science.

Adequate equipment — all repaired and reworked this summer.

Very reasonable rates.

Next session opens September 12, 1922; send \$5.00 for room reservation and write for catalog.

JOHN F. CARTER, President,  
Newton, Mississippi.



## A GOOD MEETING.

On the 10th of July, began a meeting with Bro. C. C. Wells at Big Level, Scott County. The meeting proper began on Sunday with the pastor as I could not reach him until Monday. but the meeting was well under way and every thing seemed to be ready and expecting a great revival and we are glad to report no disappointment for there were eleven baptized, one by letter, and one fine young lady who came and offered herself for special service in the Lord's work, and we pray God's blessings upon her as she goes away to fit and prepare herself for her life's work. Men and women were awakened and many pledged themselves to be more loyal to their pastor and church and to do more in the future than ever before. The church has been doing good work and was in good shape but every one seems to want to do more.

During the week we had a contest between the men and boys in the church to see who would do the most Bible reading during the week and the Juniors read 125 chapters and the Seniors read 108 chapters, making a total of 233 chapters and quite a number said they were going to keep up this daily Bible reading. That is a good way to find out the Lord's will and I would suggest this to many who are church members who are always grumbling about nothing to do and "agin" the different Boards in our Convention. I also found a large Sunday School and a BYPU with more than one hundred members. Now they have in their midst one of the busiest pastors, despite his being a groom of only two weeks, that I have found recently and more loyal people I never saw.

During the meeting they paid their pastor \$26.50, their help \$54.85, and Sunday School gave to the Baptist Orphanage \$17.00 and gave 32 volumes of books and seven magazines. Because of their bigness of heart the Lord is wonderfully blessing them. They gave the prayers of the people that they may march forward and take the county for the Lord.

As to the way they treat a visitor I have no words to express how royally I was treated. We were on many occasions, too full for utterance, and then part of the time a good part of the time we prayed and fasted that we might be able to bring souls into the Kingdom of God.

Respectfully,

W. HUDSON.

## DID WE? WELL I'LL SAY WE DID.

Talking about the time, well we had it at the South Miss. Assembly, and all who had the privilege of joining the "Bitter Enders" will remember with deepest joy the good old times we had there. We can't tell you about it all now but maybe we can sometime later. Meet us face to face there next year and know first hand the delights of the wonderful fellowship we have there. It seems to us that this was the climax of all the assemblies we have had and they get better and better all the time.

## ALL

All means everybody, and the every body we are talking about here means everybody in North Miss., especially, and everybody else that will come.

## OFF

Off means leaving home for a weeks vacation. August 13-18. Leave off your troubles and cares and get off in time to be there for the very first and don't start off home again until it's all over.

## FOR

For means that there is a destination in view that we are All starting OFF to reach.

## BLUE MOUNTAIN.

Blue Mountain means Rest. Work and Play for a whole week. Its Place we are ALL OFF FOR and we will feel sorry for you if you miss the North Miss. Encampment this year, so come and be one of us that seek and feed your soul.

## ABBIE BEN ADAMS.

Abbie Ben Adams, may her life be spared. Awoke one night and felt a trifle scared. For on her shirtwaist box, cross-legged sat a Vision writing on a little slate. Expressing nervousness made Abbie make And to the Vision timidly she spoke: "What writest thou?" The Vision looked appalled. As the presumption, and quite coldly drawled: "The list of our best people who depart—For Watering places sumptuous and smart."

"And am I in it?" asked Miss Abbie. "No!" the scornful Vision said, "you're poor, you know." "I know," said Abbie; "I go where it is cheap."

I can't afford mountains of prices steep But just jot down before you fade—I never leave my mission dues unpaid. The Vision wrote and vanished. Next night late

He came again, and brought his little slate And showed the names of people really best—And lo, Miss Abbie's name led all the rest! —Anonymous.

## RESOLUTIONS OF LOVE AND APPRECIATION.

Whereas our beloved Leader, Mrs. Mary Elizabeth Ethridge, has tendered to the Central Baptist Church of Carthage, Texas, her resignation as Leader of the Intermediate BYPU of our Church, and has tendered to the Executive Board of Panola County Association her resignation as President of the County BYPU for the purpose of returning to her former home in Mississippi; and Whereas she has been our faithful Leader for the last two years, and our constant guide, and a most faithful watch-woman in the Master's Work in the Association, wherein she was elected President of its BYPU and S. S. Work at the last Session of the Association; and Whereas she has visited the several churches of the Association, with us in meetings and rallies thus enlarging the field.

ing enlarged the place of our tents and stretched forth the curtains of our habitations and she hath lengthened our cords and strengthened our stakes in the BYPU work in the Association as well as our immediate Unions; and Whereas she has pointed our faces to the future, and has shown us the way of Zion, with our faces thitherward, constantly saying to us, Come, and let us join ourselves to the Lord in a perpetual Covenant that shall not be forgotten; and Whereas she has endeared herself to us until she has appeared to be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God.—THEREFORE BE IT RESOLVED by the Intermediate BYPU of the Central Baptist Church of Carthage, Texas, that we hereby express to her our fervent love and deepest appreciation of her labors, her love, her sacrifices and her untiring watchfulness in our behalf, and of her never-tiring efforts in pointing us the way to Zion, and keeping our faces thitherward.—Be it further Resolved that we commend her to the Intermediate and Junior Unions of Mississippi as a most efficient, capable and worthy leader, and a woman of rare attainments and deep consecration, and who knows the love of Christ and whose heart is filled with all the fulness of God, who comes as near as any child of God, a perfect woman, unto the measure of the stature of the fulness of Christ.—Be it further resolved that a copy of these Resolutions be mailed to Mrs. Ethridge, and that a copy be furnished to the local papers, and a copy to the Baptist Standard and to the Baptist Record of Mississippi with request to publish.

Adopted in the Union by a unanimous vote, this Sunday evening, July 23rd, 1922.

Attest, Nellwyn Owens,

Secretary

Allie Ruth Chadwick,  
President.

## FROM MARION AND LAMAR COUNTIES.

Our annual meeting at Clear Creek, Marion Co., began Saturday 15th, and continued for five days. The writer was assisted by Rev. J. W. Gray, a student of Mississippi College. There were three additions to the church. Much interest was manifested. The Christians of the Church were greatly strengthened and resolved to live nearer God, and do more for the promotion of His Kingdom. Bro. Gray preached the plain gospel message and the great truths he presented seemed to touch the hearts of his hearers. God bless him, we pray that God will use him and bless him in his Christian work.

We are now in the midst of our annual revival at Improve, our pastor, J. L. Watts, Jr., is assisted by Rev. J. B. Quinn of Prentiss. It fills our hearts with joy to hear Bro. Quinn deliver his fervent gospel messages in an oak Grove, by the side of the foundation of our new church. When this church will have been completed we think we shall have one of the most beautiful and convenient country churches in the state. We thank God for such a consecrated pastor as J. L. Watts. He loves God, and has a

passion for the salvation of the lost.

Next Saturday we begin a series of meetings at Hickory Grove, Lamar County. This little church was organized several months ago by Rev. D. W. Smith, and a few others, including the writer. This church is six miles east of Sumrall, and surrounded by three large landmark churches.

Bro. Smith is the pastor of this church. The writer teaches a consolidated school at the same place. By the help of God we are teaching and preaching the word of God—a progressive Christianity. Bro. Smith was reared in this community. It seems as if God is using him in a wonderful way. We ask the Christian people to pray for us in our work at that place. The young people there are joining us. God is blessing us. But the struggle has just begun, and a few of us realize that Hickory Grove is the strategic point where, by the help of God, sleeping Christians are going to awake and great things are going to be done for God's Kingdom.

Yours for Christ.

R. P. McDOWELL.

Melville: "What is economy, father?"  
Father: "Economy, my son, is a way of spending money without getting any fun out of it."

**Kodak**  
finishing and  
supplies by mail  
Prints 3+4+5+each  
WRITE FOR CATALOGUE  
**LOLLAR'S**  
R.O. BOX 71  
BIRMINGHAM, ALA.

**WHEELER**  
Business College  
BIRMINGHAM, ALA.  
"WHEELER, STUDENTS  
GET THE BEST POSITIONS"  
Call or write for Free Catalogue

## JELL-O Ice Cream Powder



### ICE CREAM THAT MOTHER MAKES GOES FAST

UP to very recent times home-made ice cream was not the real thing at all. Now when mother (or the maid or the cook) makes ice cream she uses one package of Jell-O Ice Cream Powder and one quart of rich milk for half a gallon of ice cream—and she never fails to have "good luck."

Jell-O Ice Cream Powder is sold by all grocers, two packages for 25 cents.



The Genesee Pure Food Company—Le Roy, N.Y.



THE BRAZILIAN BAPTIST CONVENTION.

(H. B. Taylor.)

The Baptist churches of Brazil meet in their national conventions only every other year. This is made necessary by the fact that Brazil is larger than the United States and their conventions include all the churches in Brazil. Two things make it thoroughly impracticable for them to meet oftener. One is the fact that many of them go by ocean steamer to their places of meeting and the cost and time are both prohibitive. The other is that their territory is divided into the North and South Brazil Missions and these have their annual meetings and it is not thought necessary for the churches of the nation to meet oftener than once in two years—probably sometimes not that often. It took Bro. Terry and his wife three weeks to get to the convention this year. It took all the brethren from Pernambuco north from one week to three. It took E. A. Nelson three weeks to get from the Amazon Valley. They met this year in Rio de Janeiro, the capitol of the nation, which is located in their national federal district, about ten miles square, under government control, like our own Washington and the District of Columbia. It reminded me much of a Kentucky General Association. They are sure-enough Baptists. They scrag when they want to and they frequently want to. The president in the opening session stepped down and out and refused to preside because some of the brethren thought they ought to save time and expedite business by omitting the long list of names of the 500 or more messengers of the convention. Of course he was promptly asked by the convention to go on with business until they could hear the annual sermon and permanently organize. Bro. A. O. Bernardo preached the annual sermon on "A Lost Bible". It was a fine sermon, they said, as he magnified Brazil's need of the Bible and the fact that it was a lost Bible to the millions of Catholics to whom it was a closed book. The convention asked the Journal Baptista to publish it in tract form for free distribution. Pastor Orlando Falcon of the First Baptist church, Pernambuco, was elected the new president of the convention, out of five brethren nominated. The welcome address was given by Pastor F. F. Soren of the First church Rio, in which he magnified the local churches and their work and their obligations to them. The response was made by Pastor Falcon, who said the Baptists were a voice, they had a message from God which the world needed and which they alone had and could deliver; that other denominations are only an echo or an echo of an echo. In our complacency and indifference to our denominational gathering in the states, it is worth our while to bear in mind the heroic sacrifices of time and money and personal comforts that many of these messengers made to come to this convention. The Baptists of Rio, like the most of Baptists of Brazil, are a poor people. After they had done all they could to provide homes for these messengers and their visitors there were still hundreds of them who had to sleep on the

niches in the Baptist churches of that city; and that does not include many more, who slept in hammocks and made-down beds in the homes of the Baptists there. And yet no one heard a murmur or complaint from any one. They were glad and happy that they could be there and meet their brethren and talk and hear about the work of the churches of their Lord. Secretary J. F. Love of our Foreign Mission Board, Bro. W. O. Carver of the Louisville Seminary and the editor were present as visitors from North America and it was a treat to be there. The hugs those Brazilian preachers and laymen did give us. Secretary Love's announced policy of the Board as to less emphasis on institutionalism and more emphasis on evangelism in the future found a corollary and hearty "Amen" in many hearts. President Muirhead made a great speech on education, which one of the leading laymen moved to have published in tract form. Pastor Falcon made a fine presiding officer and dispatched business, and that was not always easily done, as they had many parliamentary tangles, just like we do in the states. The convention was decidedly progressive and spiritual. How they did sing! How fervent some of them were in prayer! How ready and quick they were in appeal! But the reactionaries and side-trackers were defeated at every turn. After a good deal of agitation in the papers as to the union of their two seminaries, when it finally came to a vote, there were only two votes for it. The rest saw the hand-writing on the wall and got in the band wagon, while they could. The question that provoked most discussion and seemed the hardest to unravel was with reference to their foreign mission work in Portugal. Brazilian Baptists co-operate with the Southern Baptist Convention. Our Foreign Mission Board refused to enter Portugal, preferring to co-operate with the Brazilian Convention in any work they might do in that country. Bro. Oliveira, the Brazilian missionary, has entered into some kind of co-operative work with the B. M. A. of Texas, and their missionary in the states. As they do not co-operate with the Southern Baptist Convention and the Brazilian Baptist Convention does, this presented a problem hard to solve. But the Lord directed and over-ruled and the problem is in a good way to be solved. In the meantime they did not let their differences cause the work to cease. The committee recommended that they give three times as much this year to Foreign Missions; that they put three new workers in the field; and that they continue their work in Portugal. Later on Bro. Oliveira declared his alignment with the B. M. A. of Texas and employment by them and thus severed his connection with their Foreign Mission Board and its work. He will still work in Portugal under the B. M. A. of Texas. The problem that now has to be solved is that most of their property in Portugal is held in the name of the Foreign Mission Board of the S. B. C. and the B. M. A. workers are in charge of that property and yet are not affiliated with the Foreign Mission Board. The convention unanimously com-

ined their Sunday School, publication and B. Y. P. U. boards under one new board of fifteen members. They are wrestling with many of the problems of a young and vigorous and growing christianity. Some of them were these: the percentage of Brazilians and of missionaries on the various boards; the Anti-Mission and Gospel Mission elements among them, as among us in the United States; the need of more and more widely scattered home missionaries; the "short-horn" denominational politicians so common in our own association and conventions, who have no vision and no consecration, and yet want to be leaders. Secretary Love was reported by some of the brethren to have said

privately, that since he had seen something of the field, he did not believe that Southern Baptists had a greater mission field than Brazil. Some of us would put it stronger than that. They need your prayers and sympathy for wisdom for the workers there and for more workers to be thrust out by the Lord into this greatest missionary opportunity on this earth. With Bro. Terry and wife and children and W. C. Taylor we were entertained in the delightful home of Missionary L. T. Hites and his good wife Bro. Hites is at the head of our publication work in Brazil. They have recently gotten out some fine tracts and some of the best of our own Baptist books

Continued on Page 10

Practical Christian Training

In the "New York of the South"—Wonderful Climate—Great Christian clinic. The Southland's coming Baptist stronghold. Preparation for Ministry, Missions, Music and Modern Church Activities.

DEGREES OFFERED

Bachelor and Master of Christian Training; Degree Courses in preparation, Bachelor of Theology, including Greek and Hebrew; Bachelor of Missionary Training, including Modern Languages, and a Degree in Sacred Music.

NO TUITION—MINIMUM COST OF BOARD AND ROOM. Denominationally supported and controlled.

Student aid provided. Catalogue mailed on application.

Address:

BAPTIST BIBLE INSTITUTE, Byron H. DeMent, President, New Orleans, Louisiana.

SERVICE AND SECURITY

The ideal bank serves and secures. It is composite of strength, stability, service and safeguarding.

This bank aims to enlist and hold the confidence of the public through these qualities.

Consult us freely on all matters pertaining to your business.

CITIZENS BANK

HATTIESBURG, MISS.

Superior Service

Guaranteed Protection

SHORTER COLLEGE

A Standard College of Liberal Arts and Sciences for the Higher Education of Young Women, Under Positive Christian and Baptist Influences.

A COLLEGE with strong faculty and high educational standards. Adequate library and laboratories. Healthful and beautiful mountain top location. Campus of 200 acres with lake for boating, tennis courts, gymnasium, etc. New swimming pool being completed. Distinctly a college for the young woman who wishes to attain her educational ideals amid a happy, Christian environment. Each dormitory suite has study, bed room and private bath. Shorter College was founded as a Baptist Institution and will always remain true to the best Baptist traditions and practices. Registration for the ensuing year should be made at an early date.

For catalog address The Dean, W. D. FURRY, Ph. D., ROME, GEORGIA



## 50TH ANNUAL SESSION OF BLUE MOUNTAIN COLLEGE

OPENS SEPTEMBER 12, 1922.

We already have a large number of room engagements on hand. Others are coming in almost daily. We expect to open next session with all dormitories newly renovated, a big new concrete swimming pool ready for use, all rooms convenient to nearby bathroom, a number of rooms with private bath and a larger number with combination bath-rooms.

A faculty of unusual strength and competence will be in charge. Write for catalog or send \$10.00 to engage room. Remember our ten weeks summer term which enables students to finish a full four year course in three years.

W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

### The Charter of Incorporation of Republican Publishing Company.

1. The corporate name of said company is Republican Publishing Company.

2. The names of the incorporators are:

M. H. Daily, Postoffice, Jackson, Mississippi.

Jas. H. Spence, Postoffice, Grenada, Mississippi.

E. E. Robertson, Postoffice, Collins, Mississippi.

E. W. DuBois, Postoffice, Coldwater, Mississippi.

D. E. Branhan, Postoffice, Itta Bena, Mississippi.

3. The domicile is at Jackson, Miss.

4. Amount of capital stock Ten Thousand Dollars.

5. The par value of shares is Ten Dollars.

6. The period of existence (not to exceed fifty years) Fifty Years.

7. The purpose for which it is created: To conduct a general printing and publishing business with power to own and operate a general job printing and publishing plant and all machinery and attachments necessary thereto and more especially for the purpose of publishing the Mississippi Republican newspaper in the City of Jackson, Mississippi.

To buy, sell and exchange any and all property of said Company when deemed necessary and advisable and in General to do and perform any and all things necessary for the carrying out of the purposes for which this company is formed.

8. The right and powers that may be exercised by this Corporation are those conferred by the provisions of Chapter 24, Mississippi Code, 1906.

M. H. Daily,

Jas. H. Spence,

E. E. Robertson,

E. W. DuBois,

D. C. Branhan,

Incorporators.

### ACKNOWLEDGMENT.

State of Mississippi,  
County of Grenada.

This day personally appeared before me, the undersigned authority M. H. Daily, J. H. Spence, E. E. Robertson, E. W. DuBois, J. C. Branhan incorporators of the Corporation known as the Republican Publishing Company who acknowledged that they signed and executed the above and foregoing articles of incorporation as

their act and deed on this the 29th day of April 1922.

J. B. Keeten,  
Chancery Clerk.

### "TODAY ACCEPT HIM OR REJECT HIM."

Today, friend, is the only day in which Christ can be accepted or rejected—which shall it be?

You cannot put it off until tomorrow and you can never recall the opportunity that was given you yesterday for accepting Him. If you are mourning for the opportunity that was given you yesterday or if you put it off until tomorrow, you are merely wasting your life. Yesterday can never come back, it has gone forever and you can never reach tomorrow. It is always now—today or never.

"Tomorrow and tomorrow and tomorrow creeps in this petty pace from day to day. To the last syllables of recorded time; all of our yesterdays have lighted fools the way to dusty death."

Christ wants you today. The only real day, the only real life. If you reject Him today you give your life to Satan, for you either have to accept or reject Him. There shall come a time when you will stand face to face with your maker before the judgment bar of God.

Accept Him, and you'll start today to live the life that Christ would have you live

Reject Him, and you volunteer your

### Safety for Savings

A great many people, from all parts of Mississippi, who desire to have a part of their surplus funds deposited in a large conservative bank, are carrying accounts with us. If you have surplus funds we invite you to use our bank. It is the largest in Mississippi; its deposits are guaranteed under the State Guaranty Law; it pays 4% on Certificates of Deposit and Savings Accounts. The mail brings our bank to your door. We would be glad to give you information in regard to Banking by Mail.

### The Merchants' Bank & Trust Co.

JACKSON, MISSISSIPPI.

J. M. HARTFIELD O. B. TAYLOR  
President. Vice Pres.

services to Satan. One or the other has to be done now—today. You can not tomorrow, for tomorrow never comes.

There was once a little girl who longed to give her heart and life to Christ. She longed to make Him her personal Savior. But the father and mother rejected, with the excuse that she was too young; that she did not know what she was doing. They persuaded her to put Him off until later—until tomorrow. This was Satan's opportunity, the very one he had been looking forward to with delight. Now was his chance to lead another soul into darkness and death. He never puts his business off until tomorrow. So when the little girl put Christ off until tomorrow, Satan took hold of her heart and led her away into a life of sin and shame.

So you see, that unless you accept Him today the chance may never

come again. Fate often takes a hand. Satan only throws a mocking finger toward you and says:

"You had the opportunity to accept Christ yesterday and let it go. I will see to it that you will never have it again. There will be no return checks and no coming back for you will follow me and I do not look in the corners of churches. I will lead you into the dance halls, picture shows, pool rooms and saloons on Sunday and there you can have your good

HEMSTITCHING & Picoting Attachment; superior device; fits any sewing machine; attaches firmly; easily adjusted. Price \$3.00 delivered, with complete instructions and samples of work. Orders filled promptly.

Superior Hemstitching Attachment Co.  
509 Starr St., Corpus Christi, Texas

## Hillman College

For Young Ladies, Clinton, Miss.

A High Class Junior College offering exceptionally good advantages in Piano, Voice, Expression and Literary Work. Nine miles from State Capitol in a cultured, classic little town where the influences are the best and the attractions many. Accommodations for only a limited number. Write today for information about next session.

M. P. L. BERRY, Vice-President.

**J U D S O N**  
COLLEGE, MARION, ALABAMA.  
(Established 1838)  
Standard College Courses leading to A. B. Degree. Music Conservatory, B. M. Degree. Art, Expression, Home Economics, Education. Delightful climate. Best moral and religious influences.  
For catalogue and view-book, address—  
**JUDSON COLLEGE.**

## THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

LOUISVILLE, KENTUCKY

Next session of 32 weeks opens September 19th; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of the Student's Fund. For catalogue or other information, write to

E. Y. Mullins, President



time; you will have to pay the price, not I.

"Oh, yes, I'll see that you never have the opportunity again. Yesterday has gone and tomorrow is out of your reach forever. You didn't use the opportunity of "Today" when you had it and you'll never again have the chance."

God have mercy on those who cannot resist the temptations of the Devil.

Jesus knows Satan's ways. That is why he is always tenderly pleading. Christ does not want anyone to die, but if ye fail to accept Him, if ye fail to follow in His footsteps and if you are afraid and ashamed to profess Him before men He will be ashamed to profess you before His Father in heaven.

He planned a way for you, when He gave His life on the Cross, and He wants you to follow in His footsteps. He wants to save you from everlasting punishment in darkness below.

If ye fail to heed His voice and go on an dead a life of sin you are under condemnation. You are under the wrath of God.

The wages of sin is death, but the free gift of God is eternal life through Jesus Christ, Our Lord. (Rom. 6:23). Why not accept the free gift of God, for why will ye die? (Eze. 33:11).

Do not reject Christ for there may come a time when He will turn away from you. God's Spirit will not always strive with men. (Gen. 6:3) There may come a time when His pleading will cease.

Often, when you are tired and weary of fighting life's battles you have heard that still, small voice, when it said:

"Come unto me, all ye that labor, and are heavy laden and I'll give you rest." (Matt. 11:28) Sweeter words were never spoken.

Why do you put Him off? Why do you want the opportunity that you had of accepting Him yesterday, to come back, when you know it never can? Why use such idle words as:

"I'm put Him off until tomorrow. There is plenty of time. I want to share in the pleasures of Satan just one more time before I enter in Christ's services. That "one more time" has been the death warrant of many a person.

Some people say:  
"If you'll just let me dance, play cards, etc., and serve Christ also, I'll accept Him. But you cannot do this. You have to surrender your life unservedly to God. As has often been quoted "you cannot serve two masters". Neither can you serve both Christ and Satan.

Christ is pleading with you to turn away from sin and Satan is tugging at your heartstrings to keep on following him.

If you reject Christ, you are deceiving yourself. You know your own faults, your own failures and your own weaknesses. You need a support, so why not lean on Christ? He is willing to save you and He is willing to support you. But He wants you now—today—not tomorrow.

Today is the day for as the Persian philosopher wrote years ago:

The moving finger writes;  
And having writ, moves on;

Nor all thy piety nor wit, shall lure it back to cancel half a line,

Nor all thy tears wash out a word of it.

Tomorrow's fate, though thou be wise

thou canst not tell nor yet surmise  
Pass, therefore, not today in vain  
For it will never come again.

Yesterday is dead forever; Tomorrow's sun never rises; accept Him today, for

Best they who seek  
while in their youth  
With spirit meek  
The way of truth.

To them the Scriptures now display

Christ as the only true and living way,

His precious blood on Calvary was given

to make them heirs of endless bliss in heaven;

And e'en on earth  
The child of God can trace

The glorious blessings of his Saviour's grace.

For them He bore  
His Father's frown;

The thorny crown  
Nailed to the cross

Endured its pain  
That His life's loss

Might be their gain  
Then haste to choose

That better part,  
Nor dare refuse the

Lord, thy heart,  
Lest He declare,

"I know you not"  
And deep despair

Should be your lot.

Now look to Jesus, who on Calvary died,

And trust on Him alone, who there was crucified.

# MRS FORD DECEASED.

On May 15th, 1922, at seven o'clock God called to her final reward the spirit of Mrs. Betty Kimbrough Ford, wife of Rev. W. S. Ford. She united with the Methodist church when a girl, but in 1893 joined the Baptist church where she lived a consistent and faithful member until the death angel bore her spirit back to heaven.

Mrs. Ford married Sidney H. Parker in 1889, who was called to his reward 18 years ago. To this union were born three children all of whom are living and active workers in the Master's kingdom. In 1908 she was married to Rev. W. S. Ford. For a long time she served as president of the Harpersville W. M. U. where her son, Rev. G. O. Parker, is now pastor.

For several months she languished on the bed of affliction realizing that soon she must pass into eternity. That God-like spirit exemplified in her life has been a great inspiration to her many friends. She was loved by all and rejoiced in the service of her Master.

This entire community is grieved over the great loss of this sweet christian woman and extend our greatest sympathy to the loved ones

MRS. R. P. WHITE,

MRS. J. C. McMURPHY,

MRS. D. A. O'BANNON,

Committee.

# ORDINATION AT BETHEL.

Copiah County.

Bethel Baptist church met for business,

the pastor presiding. After devotional exercises the following brethren were elected as a presbytery for the ordination of Bros. Fred Middleton and Marcus Beasley as deacons of Bethel church, Bros. O. C. McLeMore and W. P. Runnels of Damascus church, Bros. J. H. Harrison and C. C. Jones of Poplar Springs church, Rev. J. Allman of Hazelhurst, Miss., Bro. O. C. McLeMore was elected moderator and Bro. C. C. Jones, clerk. Rev. J. Allman preached the ordination sermon and delivered the charge. The examination was conducted by Pastor H. C. Joiner. After a deliberate and thorough examination, it was moved and seconded that the candidates be recommended to the church for ordination. Motion unanimously carried. The recommendation unanimously adopted by the church. Bro. Middleton and Bro. Beasley were then ordained to the work as deacons by prayer and the laying on of the hands of the presbytery. May they like Barnabas be "full of the Holy Spirit and of faith."

Adjourned.

O. C. McLEMORE, Moderator.

C. C. JONES, Clerk.

# "IF THEY SHALL FALL AWAY" "THE KEY"

"Salvation by Grace" (Continued)  
Scripture found in Heb. 6th Chap. th 5th and 6th verses as follows:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

This passage of scripture is used (by the unsaved) to show a possibility of a true child of God falling away into apostasy and being finally lost.

And to the natural minded casual reader, it looks very much that way. There isn't any doubt about the people referred to here being saved, or true children of God for notice; they had been enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost and had tasted of the good word of God: surely they were saved people. Next we notice if they shall fall away, they are forever gone. No more repentance. This scripture does not teach the possibility of a believer being lost; on the other hand it shows the utter impossibility of it. Notice how the apostle starts out. "For it is impossible for those etc." He is using this form of language to emphasize the impossibility of the apostasy of a child of God. Notice what he said in the first verse of this same chapter: "Therefore leaving the principles of the doctrine of Christ let us go unto perfection "NOT" laying again the foundation of repentance from dead works and of faith towards God".

For had it been possible for them to fall away, and then be renewed again; they would have been crucifying the Son of God afresh; that is, they would be laying another foundation which would put our Lord and Saviour to an open shame.

To hold to the idea that there is

a possibility of a child of God being lost, one that Christ spilled his blood for, is nothing less than accusing the Lord Jesus Christ of a shameful thing.

The apostle had an object in view, when writing these words, and his object was to use an argument of this kind, to show the impossible opposite. The people who believe in falling from grace" or the apostasy of a true child of God don't much like this Scripture, and they pass over it hurriedly, for it destroys their theory, as they like to teach that, and then repent and be reinstated in the favor of God again. But this scripture knocks that theory out entirely, by stating that it would be impossible to renew them again unto repentance. You will notice by close reading that the apostle does not even hint the possibility of their falling away, but the impossibility of their reinstatement if they should fall away. You may ask why, if the apostle knew they could not fall away, why should he use this form of language "if they shall"? does it not imply that "they may"? not at all. Not any more than it would imply that Jesus was a liar when he used the same form of language in Jno. 8:55, when talking to the Jews and said "and if I should say I know him not, I SHALL be a liar unto you" instead of the "if" implying that he was a liar, it was emphasizing the fact that He was stating the truth when He said "I know Him" So in the apostle's language instead of the "if" implying the possibility of the thing, it was to the contrary emphasizing the fact of the impossibility of it by showing what would be the result in case it was possible. Now what would be the result if they should fall away?

The crucifying of the Son of God afresh and putting Him to an open shame, which of course is impossible. Now then apply the "Key" "Salvation by Grace"

Being saved by God's gracious gift while they were in a fallen state, in sin and iniquity, they were also kept by the same gracious power. And for a man who had tasted of the good word of God, and the power of the world to come, and had been enlightened, and had tasted of the heavenly gift, and also made a partaker of the Holy Spirit, to fall away? Grace would have to become less than grace, God's gift, God's heavenly gift, of which he had tasted, would have to be taken back, and God's promise would have to fail, and then listen to what the beloved apostle says in the 9th verse? But beloved we are persuaded better things of you and things that accompany Salvation "though" "we" "thus" "speak"

J. E. HEATH.

"Where did you get that quaint old medal?"

"Oh, that's an heirloom. My grandfather won it in an oratorical contest"

"Indeed. Sort of a hot-heirloom, isn't it?"

"Now is the time to get your life insured, young man. The longer you delay it, the higher your premiums will be."

"I know that, but the longer I wait the fewer premiums I will have to pay."



## PROHIBITION PARAGRAPHS

1. J. Bailey, D. D., State Superintendent Anti-Saloon League

JUDGE A. G. POWELL, ADDRESS

Editor Constitution:  
My esteemed friend, Mr. J. Gonzalez of your city, sent me a copy of your influential paper containing that "powerful Address," delivered before the Ga. State Bar Ass'n. Significant because of prominence, the annual address of the president of the association.

It was certainly in bad taste—taking advantage of such an occasion to deliver an anarchistic tirade before a body of such respectability and learning as the legal fraternity of a great state.

Did these gentlemen know this lawyer held such views when they elected him president? It reflected upon them if they did, and the association should dissolve. A lawyer of ability and standing, selected or appointed to try criminals, make juries, and after conviction to impose the penalty of law, is bound by every civic obligation, plus the oath of his office.

To publish such utterances as he has done is self-stultifying and self-convicting; it is to encourage violation of all law, of which the prohibition law is a branch. He said (amazing to note) "when judges enforce the law it is to do to their popularity" and in the same breath—"if prohibition laws were not morally wrong, public opinion would support it. But public opinion is not supporting it."

Where do violators of prohibition laws come from? Mostly from ex-saloon keepers, bar tenders and their patrons, of the days of legalized saloons.

The law was not forced upon any one, but is the result of a titanic struggle over half a century. The amendment was ratified by 46 of the 48 sovereign states of the union.

Judge Powell says he is a Baptist. If so he must be a Primitive, not a Missionary Baptist. As a member of this church, he just professes conversion, change of heart, acceptance of Christ as personal Savior—to be a child of God, joint heir with Jesus Christ—redeemed by His blood for service, in the upbuilding of God's Kingdom on earth.

A child of God will respect his oath of office.

The Southern Baptist Convention, at Chattanooga, 5000 delegates memorialized the Congress and the president to stamp out the illicit manufacture and sale of "white lightning." Secretary Hughes, a Missionary Baptist, was offered \$250,000 by the liquor interests to take their case. He bluntly replied that they did not have money enough to buy him.

Wm. H. Taft was tendered a signed check, he to fill it in with the amount required to secure his services in the fight on the 18th amendment. His reply "you cannot pile up enough money on this table to make me accept that check."

Finally they found two lawyers who were for hire.

The liquor interests are spending thousands of dollars to elect Congress-

men they can use in their expressed determination of raising the alcoholic element of wine and beer. We know where the president, a Baptist, stands on prohibition.

A judge who publishes such treasonable words as Judge Powell in his annual address to a state bar association, should be impeached before the court, and excluded from the Baptist church.

I conducted a local option campaign in Wayne County for the W. C. T. U. A box from the end of the county named, "Progression" cast 33 solid votes, all "for the sale." Three votes were cast by 3 Primitive Baptist preachers. Hard Shells, they called themselves, and who was I to argue against them on that proposition?

A rabid anti, from Lexington, Tenn. wrote an article praising the Hard Shell Baptists for not being fanatics.

A Baptist myself, I feel I have the right to censure Judge Powell's "wonderful" address.

When teetotalism and prohibition passed the sentimental stage, and great corporations, railways especially, realized how dangerous liquor had been, through collisions of trains in drunken hands of employees—they forbade employees from entering saloons, on pain of discharge.

When Russia was made dry, manufacturers saw how much they were saved from suits for damage by accidents from destruction of machinery from explosions, from inefficiency of their employees, and they became prohibitionists.

Will Georgia move upward in the grades of judges please?

W. H. PATTON.

The above article was prepared for and offered to The Atlanta Constitution for publication, but was returned with the statement that so many articles some favorable and some adverse, commenting on Judge Powell's address before the Georgia Bar Association that space forbade their insertion. It is published in this department that our people may see how far afield a man in a high place will go.

IS THE BIBLE THE WORD OF GOD?

In answer to this question I will say, I wish to produce evidence which is unanswerable, and after I am through with my argument, I challenge infidels to answer same by disproving or setting aside my argument; by showing that the prophets to which I refer could have foretold those events uninspired. If this they cannot do, I shall claim to have accomplished that which I have undertaken to do; that is, to prove the Bible to be the inspired word of God, which should increase the faith of all in the Bible, which seems to be looked upon by so many as not being the inspired word of God.

Let us notice a prediction concerning the city of Babylon, this prediction was made by the Prophet Isaiah 712 years before Christ (it is recorded in Isaiah 13, 19 to 22). Babylon, the

glory of kingdoms, the beauty of Chaldea's Excellency, shall be as when God overthrew Sodom and Gomorrah; it shall never be inhabited, neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there, but wild beasts of the desert shall lie there, and their house shall be full of doleful creatures, and owls shall dwell there, and the wild beast of the islands shall cry in their desolate houses, and dragons in their pleasant palaces, and her day shall not be prolonged. Terrible strange declarations, how unlikely to human judgment that it should be fulfilled. Yet Babylon has for centuries past been the scene of desolation and ruin.

When this prophecy was written Babylon was the 'grandest city' in the world, it was the very seat of earthly glory, its walls were fifteen miles in length, the city 60 miles in circumference the walls two hundred and

feet thick. Yet the prophecy declared it should be destroyed, and that soon, and never rebuilt.

Now let's notice this prediction; the destruction was predicted 712 years before Christ, and 478 years before Christ the wonderful city was destroyed. Now, mark you, Isaiah said it would never be rebuilt, and 323 years before Christ Alexander the Great employed ten thousand men to rebuild the city, but this plan was defeated by his own death.

Now we have the prophecy and destruction of Babylon before us. Now, Mr. Infidel, will you be so kind as to answer some questions: Could an uninspired man have given the destruction of this city as the prophet did, and could he as an ordinary man inform the world that the destruction was soon to come, and strangest of all, could he have known that the city would never be rebuilt nor inhabited, from the fact that the most natural conclusion of man, if left to guess, would naturally think that such a city as Babylon, the greatest city on earth, would be rebuilt? And yet, contrary to the natural conclusion of man, the prophet said that this wonderful city would never be rebuilt. I insist that no living man uninspired by the Divine Being could have foretold this event and given all facts pertaining thereto as this prophet did without being inspired by the Divine Being.

The astronomer can tell us when there will be an eclipse of the sun or moon from the fact they have the planets of which they understand their circuit and movement to base their calculations on. Likewise all men of intellect have something to base their conclusions on, in arriving at any conclusion.

Now, Mr. Infidel, will you be so kind as to come across and meet us on some reasonable ground, and tell us on what ground that this above noted prophet made such a wonderful prediction, of not only the destruction of this wonderful city, but of its early destruction, and also the fact that it would never be rebuilt, nor reinhabited by tents or otherwise all of which history fully demonstrated the truthfulness of his prediction. Was he inspired or not?

R. A. BECKENRIDGE,  
P. O. Box 913, Meridian, Miss.  
(To be continued.)

MISS JULIA HEARD.

On the morning of July 26, from the Ivy Hospital, West Point, Miss., Miss Julia Heard entered her mansion above, prepared by her Savior. Her long life of 82 years was full of good works. At this she spent five years in a Moravian school, Winston-Salem N. C. She was a staunch Baptist, made so by the study of the New Testament. She was a strong believer in prayer, had the utmost confidence in her Lord. In a long illness of months, she never suffered pain in answer to prayer. She went out like a candle. The devotion of her nephew could not have been excelled by a son.

(MRS.) M. F. VANLANDINGHAM.

At a banquet given on the occasion of a birthday celebration given in honor of one of the old citizens of Jackson, attended by a large number of prominent citizens, it is currently reported that wines, beer and whisky were served openly, and that some drank to drunkenness. All who participated in drinking these intoxicating beverages are guilty of violating the spirit of both the state and national laws and policies. Such can not be strictly classed 100 per cent Americans. Such performances are flagrant violations of the law and are the beginnings of anarchy.

UNION RIDGE.

We closed a 6 days meeting at Union Ridge Friday in which we had Bro. R. D. Pearson with us. Bro. Pearson is a noble consecrated man and preached the word in power and God gave the increase.

We had sixteen additions to the church, eight for baptism and seven by letter and one by restoration for which we thank God. We plan to organize a B. Y. P. U. and strengthen our Sunday school. We have a W. M. U. already and we are praying that the Lord will guide us to the realization of our vision. Bro. Pearson was invited back next year to help in the meeting.

CLIFFORD W. BARNES, Pastor.

LIBERTY CHURCH, SMITH CO.

Our revival meeting commenced the fourth Sunday in July. Our pastor, J. W. Hudson, doing the preaching. Bro. Rap Moulder leading the song service. Quite a lot of praying people from other churches were with us. We had two services each day and baptized Friday morning.

Bro. Hudson preached the gospel of Jesus Christ in the plain old fashioned way with great power, and brought the message of salvation in such a plain and forceful way, that it had a wonderful effect. The song service was just splendid, the prayer services good and a large congregation each day. The order was perfect and the interest and attention great. The holy spirit was with us in every service. The result was the church greatly revived. 28 were added to the church, 17 by baptism. Many of the congregation were deeply affected. Some of the new converts stepped right out into active service for the Master. To God belongs the glory.  
D. W. HEMBREE.



have been translated and published in Portuguese. They are planning much bigger things. Two of them are getting out a song book with notes and the printing of New Testaments. They are hampered for lack of funds. One good woman in the South gave them \$30,000 some years ago to start their plant. They badly need two or three more such gifts to build and equip a great modern printing plant, that will sow down Brazil with New Testaments and gospel and Baptist books and tracts. Secretary Love said that next to evangelism his own heart was more interested in the publication work as a missionary agency, than any other. One of the denominations before the convention that was most impressive was the large number who had been led to Christ by a New Testament or a tract, before they ever heard a preacher preach.

It was a great convention and we thoroughly enjoyed being there, though we couldn't understand what they said.

#### TROPICAL VALE IN SHADOW OF ARCTIC.

Discovery of an almost tropical valley with rivers of boiling water, many mineral springs abnormal plant growth and abounding with game in far North British Columbia is reported by Frank Perry, mining engineer of Vancouver, back after 17 years spent prospecting the weird valley, close to the Yukon border.

The area covered by Mr. Perry during his northern travel is about 700 miles north and south and 300 miles wide, between the costal range and the Lizard and Fort Nelson rivers, he said.

The unusual sight of a heavy fog in a winter attracted him to the valley, and later exploration showed it to be approximately 200 miles long and about 40 miles wide. Rivers of hot water ran through it, fed by hundreds of hot springs, which bubbled out of the ground in all directions the steam from these being condensed on rising, forming the fog which he had first seen from the range crest.

Mr. Perry reported he saw many wild animals. These congregated, due to the luxuriant vegetation made possible by the heat generated by the springs, and in the valley were hundreds of mountain sheep and goats, caribou and moose with also bears and other fur-bearing animals. The moose, almost square from fat, were so tame that he has been able to walk amongst them and could almost touch them, he said.

The tree growth in the valley was abnormal, Mr. Perry stated. The ordinary wild rose bushes were like trees, with stems as thick as a man's forearm, and so dense that it was impossible to force a way through while the willows grew to tree size, and it was possible to walk along the branches. Some of the trunks of the latter were fully one foot, and a half through; vines grew to a length of about 60 feet, and nettles and ferns were both of unusual height.

Another peculiar feature was that the valley was free from frost in the winter, due to the action of the boiling springs and the consequent vapor. Important mineral deposits were dis-

covered by Mr. Perry, including gold, silver and copper. Coal, iron and oil formation were also found.

#### THE MEETING AT HARMONY CHURCH, Carroll Co.

The meeting began on the fourth Sunday and continued until the fifth Sunday with Bro. Muirhead, the county missionary, to do the preaching and Bro. B. J. Herring to conduct the singing. This arrangement was made at the close of their work there the previous year, during their stay with us both did very efficient service.

Bro. Muirhead is a preacher who is certainly in the right place, being an able preacher, and the faster he can spin the wheels on his baby fan the better he seems to feel. He is a small man but a big preacher, but don't like to be called a Gypsy. Bro. Herring being a real good evangelistic singer and both of these men working and praying together with the faithful of the church, who closed down saw mills and stopped farming, so God could use them. The result was a good meeting. The penitents were coming at almost every service, but the helpers had to leave us on Friday, for another field, but with great encouragement, and the help of God the church and pastor continued to sing and pray, and preach until the number of additions were nineteen all for baptism except one by letter. It was a glorious service to the pastor in the presence of a large crowd on Sunday evening to lead these 18 boys and girls, down into Bro. Day's mission pond and bury them with Christ, in baptism. But there is yet a greater work to be done. Let us pray.

E. J. BROADUS.

#### GREAT REVIVAL AT SAND HILL.

Green County.

Pursuant to previous arrangements, everything was in readiness for our protracted meeting which began on Wednesday before the 4th Sunday and concluded the 5th Sunday of July. Rev. A. C. King, of Lyman was with us and it was universally attested to by all and by many infallible evidences that the old time gospel of Jesus Christ that saves FROM sin was preached, and many souls were born into the kingdom of God. Our building not affording room for the great crowds, a temporary tabernacle was erected and most of the preaching was done in the open. The Lord wonderfully blessed the preacher and the message; many were converted and a goodly number caught a greater vision of christian privileges and realized their need of the endowment of power to perform the great work Christ enjoins upon all his saved. Yes the old time gospel of LIFE and of LIFE more abundantly was preached and accepted by many. To Him who giveth more exceedingly abundant to those who ask Him be all the praise.

Brother King, is a fearless preacher of the gospel in all its fullness and God is wonderfully blessing his labors. He has never seen a college wall inside, but he knows God, and his preaching is accompanied with zeal for souls and a manifestation of the presence of the Holy Spirit.

Arrangements are now being per-

fecting to erect a large permanent tabernacle for annual meetings. Pray for us that we may keep at His feet and that the real gospel may have the right of way in our lives and that in this day when men are heaping to themselves teachers having itching ears, that God will give us more preachers who will dare to preach the whole WORD. It is not a form of godliness we need in this country, but the POWER of God that saves FROM (not in) sin that the world is dying for.

A very creditable offering was made to the preacher and all are happy, amen. More anon.

JNO. F. STARVES.

#### THE MOVIES AND THE MISSIONARIES.

Editorial in Commercial Appeal.

Former Postmaster General Will Hays, as supreme director of the moving picture industry in this country, ought to be furnished food for thought in a report or the women's board for foreign missions presented the other day to the annual session of the Presbyterian synods of Arizona and California. In this report it is stated that one of the greatest obstacles to work of American missionaries among peoples whom we regard as heathens is the American moving picture. That pictures supposed to be representative of Christian life in a christian country should drive unbelievers away from rather than attract them to Christianity is an indictment of a grave nature.

The report says that in China, Japan, India and other countries where Mohammedanism, Buddhism, Confucianism, Brahmanism, Taoism and other beliefs prevail, the people, after seeing the moving story of American life, regard us as "barbaric savages." The natives have seen too much of a people whose men gamble, drink and kill as a pastime and whose women are dance hall habitués, who drink, smoke and "sell themselves for a coin or a smile." These things are what they see as representative of the average life in America. And as for our higher existence these simple folk have been fed up on unending stories evolving around the eternal triangle. That our country should be placed in such an unenviable light before the world is a matter that should demand the attention of Mr. Hays. The

poor unlettered natives can not be blamed for misjudging us when we have so misjudged ourselves. They would be excused if they should send missionaries back to us to convert us from our ways of wickedness and lead us to the observance of the better principles they follow in their own lives. Such a situation can not be flattering to our vanity, but it should be convincing to our judgment.

## Hens Lay While Moulting



Joe Martin of West Plains, Missouri, writes:

"I would not be without More Eggs if it cost \$10.00 a package. It has hurried the moulting for me and all my hens are now laying full capacity."

This great discovery by Mr. Reefer hastens the moult and puts the hens in best possible condition. The use of Reefer's More Egg Tonic right now will repay 100 times in extra eggs. One out of five hens die during the moult (Cornell Bulletin No. 258). Be sure to keep up your hens' vitality with More Eggs Tonic. Don't wait.

#### Hens Moul Late—Still They Lay Eggs

"Dear Mr. Reefer: From the 21st of November to the 7th of December my hens have moulted and laid 28 eggs. Your More-Egg Tonic is fine and I will never be without it in my home. Yours very truly, F. SHAW."

## Make Fall Layers Out of Spring Chicks

"Dear Mr. Reefer: For the first time since I have been raising poultry I have been able to make my spring hatch lay eggs in the fall. Your More-Egg Tonic is responsible. I would never be without it. HARRY WOLFF."

#### 160 Hens—1500 Eggs

"I have fed two boxes of More-Eggs to my hens and I think they have broken the egg record. I have 160 white Leghorn hens and in exactly 12 days I got 1500 dozen eggs. H. M. PATTON."

#### Banker Endorses More Eggs

"Sometimes ago I got some of your More-Egg and it means MORE EGGS. I am now fully convinced of its utility. I have 14 pullets and 14 hens one year old and the first day in December they laid 11 dozen eggs. H. F. FORLAND". President Citizens Bank, Ashland, Ore.

## Send No Money

Do not send a penny. Just send the coupon below and I will send you two \$1.00 packages of my latest improved More-Egg Tonic. When the postman delivers them to your home, pay him only \$1.00 plus postage. The other \$1.00 package is free. Remember this scientific egg tonic has been tried and tested to prove its value to you I am going to send it to you on 30 days free trial. If at the end of 30 days you are not entirely satisfied, I will send you the money you have paid. Act Now! Mail the coupon.

E. J. Reefer, Poultry Expert  
Dept. 9th and Spruce Sts., Philadelphia, Pa.

E. J. Reefer, Poultry Expert,  
Dept. 9th and Spruce Sts., Philadelphia, Pa.

Send me two packages of More-Egg Tonic for which I agree to pay the postman \$1.00, plus postage, when the packages arrive. It is understood that if I am not entirely satisfied at the end of 30 days you will refund my money.

Name \_\_\_\_\_

Address \_\_\_\_\_

If you prefer, enclose \$1.00 cash or money order with this coupon. This brings your order postage, when the packages arrive. It is understood that if I am not entirely satisfied at the end of 30 days you will refund my money.

## Ladies Let Cuticura Keep Your Skin Fresh and Young

Soap, Ointment, Talcum, Etc. everywhere. For sample address: Cuticura Laboratories, Dept. 7, Malden, Mass.



VIRGINIA INTERMONT COLLEGE  
A Baptist Junior College for young women. 4, 8, and two-year college, Music, Art, Home Economics, Expression and Secretarial Courses. Students from 29 states. Overflow every year. Beautiful mountain scenery (Intermont). Health record wonderful. High Standards. Happy Girls. Successful School. Gymnasium. White Tiled Swimming Pool. New Dormitory. Rooms in Suites with Connecting Bath. Terms very moderate. For Catalogue and View Book address  
H. G. NOFFSINGER, A. M., Pres., Box 225, Bristol, Va.



# Mississippi College

Next session opens September 13th.

It seems that we are approaching our greatest opening.

Faculty was never stronger.

Buildings are all in first class condition, steam heat is being installed in Ratliff Hall and the Campus is beautiful.

Our magnificent Church is nearing completion.

Do not delay in making room reservations. Reservations to date are the greatest that we have ever had.

Send for catalogue.

J. W. PROVINE,  
Clinton, Miss.

## NEW HOPE MEETING.

The writer assisted Z. A. Polk in the meeting New Hope Baptist church beginning the Sunday in July, lasting five days.

Six were baptized and others interested. Their custom has been to close the meeting Wednesday without fail. One came upon profession of faith Wednesday so prevailed on them to continue thru the next day so five came Thursday, and two others said they would get ready with their clothes for the meeting at the creek but they failed to reach there for the baptizing.

At the waters, Shelby Neal a young man of promising ability was licensed to preach at a conference of the Church.

The pastor and church wants the same helper back next year.

They are to build a concrete pool for baptizing purposes before next meeting time down by the spring.

Bro. Polk is a young man consecrated to the Lord's work and purposes to go to Seminary in near future.

D. Stringer.

Bogue Chitto, Miss.

## MIDWAY CHURCH.

The writer began a meeting at Midway church in Lake county on Saturday before the 10th Sunday in July and continued the Thursday night before the first Sunday in August. This is the church where I received my first religious impressions. For four years I preached in their revival meeting. These people are very dear to me and this old church is sacred to me. They have a hard time here holding up the work, they are missionaries, thought and through but are surrounded with hard shell and anti-missionaryism which makes it difficult for them to make the progress they wish to make. Brother E. A. Jones is their faithful pastor. They were indeed nice to me while there and were very liberal in their offerings. May God bless and prosper this dear old church.

B. E. PHILLIPS, New Hebron.

Authentic Statement by Roger W. Babson to be Quoted Only by Baptist

## Record.

Business Has Turned The Corner.

Babson, the statistician, shows why fundamentals finally justify optimism. Wellesley Hills, Mass., August 5th. The high light of the Ninth Annual Wellesley Conference now meeting here for the discussion of conditions and business problems, was reached when Roger W. Babson announced a definite turn in business and showed why fundamental conditions indicate Jennite an substantial business recovery.

Standing before a Babsonchart twelve feet high and thirty feet long Mr. Babson explained the situation.

"I have been waiting for over two years to be able to announce that the most drastic depression in business history has spent itself. Fundamental conditions finally indicate that a solid foundation is ready for general and substantial business improvement."

"The white line that I draw today divides the area of depression in half. Statistically it means we are at the exact bottom of the cycle. Practically it means that business will pick up this fall and that it should continue to improve for the next two or three years."

"Technically, the business cycle is composed of the four succeeding cycles of Prosperity, Decline, Depression and Improvement, but the average business man experiences but two conditions. Either sales are increasing and business is fine or they are falling off and he is in deep depression. His attitude changes, not as we pass from a period of prosperity above the X Y Line into a period of depression below, but as the white lines are drawn which divide these areas—when business changes its direction."

"When we had completed half of the depression in the middle of 1904, business began to improve and business men went into a state of psychological prosperity, almost over night. We were running below normal to be sure, but things were again headed in the right direction."

"Early in 1907 the panic set in and business confidence practically disappeared. We did not enter the actual area of depression until the fall of that same year."

"In April 1908 another white line marked the turning point and things boomed again until the long swing downward set in about June 1910. This decline, while not drastic, kept business quiet until the middle of 1914, when things again turned upward. The war with its feverish activity carried us on until the middle of 1918 when the actual rise had spent itself. Rabid speculation and soaring prices put things up for another spurt but actual production and general business activities were softening."

The natural and inevitable reaction has kept business in mourning for two and a half years.

"The white line just drawn marks another turn for the better. Business is again headed in the right direction and you can go ahead with your plans. The banker can now loan with better confidence. The business man should announce his new product, open his new territory, increase his advertising and go after business now!"

"In spite of the fact that the stock market has already discounted the improvement to a large extent the investor can hold his stocks for the top of a bull market which is almost never reached until after the white line is been restored. "I personally believe" concluded Mr. Babson, "that the present market is little over half way to the top."

General Business continues to improve. The index of the Babsonchart reflects an improvement of 2% since last week and stands at 9% below normal. The highest point since January 1921.

For probably the first time in the history the head of a denominational institution has been placed on the State Board of Education. The Baptists of Georgia have been honored in the appointment of Dr. Rufus W. Weaver, president of Mercer University and a member of the Education Board of the Southern Baptist Convention.

R. C. Young of Clan Gordon, Edinburgh, Scotland, is to enter the School of Theology of Mercer University this fall. This department of

Mercer University has grown so much during the past few years that notice has been sent out limiting the number of entrants. The faculty has been enlarged until it is now one of the largest of its kind in America, but other facilities are limiting the enrollment of this department. Young was reared a Scotch Presbyterian but is now a Baptist training for mission service in Japan.

Mercer University is challenging her sister colleges in the belief that she has the oldest living alumnus in Captain A. F. Williams. Captain Williams attended Mercer University in 1835 and has several times been honored by his Alma Mater. He will next year celebrate his 103rd birthday.

"The Oktibbeha County Baptist Association will meet this year with New Hope Church 2½ miles north of Longview, Miss. It was reported in The Baptist Record, to meet with Pleasant Ridge Church, 2 miles north of Bradley, Miss. Please have the correction made."

Time of meeting, September 14, 1922  
H. H. SIKES, Clerk.

## THE BEREAN HAND BOOK.

This is a collection of scriptures with a clear cut purpose in view. In the first part of the book we have seven scriptural points on "How to Study the Bible", then eight points on "Why We Should Study the Bible".

In the main division of the book we have 52 well selected verses for memory work. Giving one verse for each week in the year.

The first twenty are on Bible story. The next sixteen are on Prayer, and the last sixteen are on Soul Winning. In the last part of the book we have "Duties of the Church to Ministers" and "Duties and Qualifications of Ministers."

If you wish to teach your people to memorize the Bible this is one of the best helps you can get. You can do nothing better for your folks than to teach them to store their memory with God's word.

Price 10 cents each (silver)

\$1.00 per dozen.

\$5.00 per 100 prepaid in each case.

C. S. WALES, Ashdown, Ark.